

MULTANI GLOSSARY

E. O'BRIEN, I.C.S.

LANGUAGE DEPARTMENT PUNJAB



GLOSSARY
OF THE
MULTANI LANGUAGE
OR
(SOUTH-WESTERN PUNJABI)

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MULTANI GLOSSARY (In English)

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@ : Language Department Punjab

2nd Edition : 1903

3rd Edition : 1962

4th Edition : 1997

5th Edition : 2001

Copies : 2000

Price: Rs. 69.00

0120-ਕੇ. ਤੇ. ਓ. ਕੇ-1084

Publisher : Director, Language Department Punjab

Printer : Bharti Printers, Manimajra, Chandigarh

Through : Controller, Printing & Stationery Deptt., Punjab

PREFACE

Punjabi lexicography dates back to about 400 years 'Nam Mala Kosh' prepared by Nand Dass is considered to be the first Punjabi Dictionary. This tradition was carried further with the explanatory and connotative versions of Shri Guru Granth Sahib. In the later part of nineteenth century European scholars introduced modern systematic technique in Punjabi lexicography. These scholars compiled Punjabi-English glossaries and lexicons with the purpose of teaching Punjabi to the British administrators and Christian Missionaries for facilitating introduction to this regional language.

These old and rare works possess great philological and linguistic importance. The Language Department reproduced these valuable works for the benefit of students and scholars of Punjabi language and literature. These re-prints include Dictionary of the Punjabi language by Ludhiana Mission, Dictionary of the Jatki or Western punjabi by A.Jukes. Shahpuri Kangri Glossary by J.Wilson and this one Multani Glossary by E.O'Brien.

At the time of partition of the country, the erstwhile Punjabi state was shared into East & West Punjab and later the states of Haryana & Himachal were carved out of the remaining half. But the dialects of Punjab still bear a close affinity and need to be preserved as such.

Multani is a rich dialect which is spoken in Multan, Muzafargarh, Dera Ghazi Khan, Bahawalpur and southern parts of Dera Ismail Khan and Jhang (Now in West Pakistan). It covered the area of 26000 square miles. It is purely a Sanskritical Language. By the Directions of Mr. Lyall, Settlement commissioner, Mr. E.O'Brien and Mr. Roe the then settlement officers of Multan and Muzafargarh collected the local words, proverbs and songs. Mr. E.O'Brien compiled this collection into a Glossary. Mr. J.Wilson rearranged and amplified this in the second edition. Mr. E.O'Brien has done a great service to Punjabi Language & Literature by presenting a comprehensive dictionary of Multani dialect & its grammar. It is valuable work to understand & appreciate Gurbani and Sufi poetry.

The Language Department reproduced this rare work of literary and linguistic value for the benefit of students and scholars of Punjabi Language.

This Glossary is again being reproduced to meet the constant demand of Punjabi scholars and students. Its reprint will also encourage research concerning this rich dialect.

I hope that readers will warmly welcome it.

Dr. Madan Lal Hasiza
Director,
Language Department Punjab

PREFACE

The first object of this work is to present a complete and accurate account of the history of the British Empire, from its origin to the present time. It is intended to be a useful and interesting work for all who are interested in the history of the world.

The second object is to show the progress of the British Empire, and the influence it has had on the world. It is intended to be a useful and interesting work for all who are interested in the history of the world.

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INTRODUCTION

TO THE

FIRST EDITION

BY

E. O'BRIEN.

1. The Multāni language is spoken in the Districts of Multān, Muzaffargarh, Dera Ghāzi Khān and in the southern parts of Dera Ismail Khān and Jhang, and in the State of Bahāwalpur. Except on the west, where it is abruptly stopped by Bilūchi at the foot of the Sulēmān Range it is impossible to say where it begins. On the north it imperceptibly changes into Panjābi. On the south, Sindhi gradually takes its place. On the east it sades into the Rājputāna dialects of Hindi. Multāni is, at the lowest computation, spoken by a population of 1,650,000 spread over an area of 26,000 square miles. An attempt to show the country in which it is spoken has been made in the accompanying map. Multāni is nowhere known among the people by this name. It is usually called Hindi or Jātki, and in the Bilūchi-speaking parts of Dera Ghāzi Khān it is known as Jagdalli, or the language of the Jagdals or Jāts.

2. Multāni is a purely Sanskritical language. It contains many Panjābi and Sindhi words, and has a large vocabulary of words purely its own. It differs from Panjābi and Sindhi in having most of its inflections different from both. At the same time, it has a few in common with Panjābi, and others in common with Sindhi. Thus the case endings of the genitive *dā di dē* are the same as in Panjābi. The ablative takes the Sindhi affix *ō* or the Sindhi postposition *kanū*. The dative, on the other hand, uses the case affix *kā* which is distinct from the Sindhi *khe* and from the Panjābi *nā*. The instrumental is not distinguished by any case ending, thus following Sindhi rather than Panjābi, which uses *ne* or *nai*.

The pronouns are, on the whole, like Panjabi, except that "assā" (we) and "tussā" (you), are used instead of the Panjabi "assī" and "tussī."

Instead of the cases of the personal and possessive pronouns, Multani largely uses pronominal suffixes. This use of suffixes is the most difficult thing in learning the language. Suffixes are attached to nouns, verbs and adverbs.

The pronominal suffix of the first person singular is *m*.

"Juttam jōrā; pānī lāyam kamānd kū" = "By me was yoked the pair. By me water was applied to the sugar-cane."—*Song*. Here "juttam" is composed of "juttā," third person singular preterite passive, from "jowan" (to yoke), plus the suffix *m* in the instrumental case, meaning "by me." "Lāyam" is composed of "lāyā," third person singular preterite passive, from "lāwan" (to apply), and the suffix *m*.

"Visar na vēsim, Gāmanā yār, tēdī bāh sirāndī" = "By me will not be forgotten, Gāman love, how your arm was my pillow."—*Song*. Here "vēsim" is composed of "vēsī," third person singular future, from "vanjan" (to go), here meaning "will be," and *m*, pronominal suffix meaning "by me" or "to me."

"Pānjā nimhī manggdī, Gāmanā yār, tēdē dēkhan dī bukkhiā" = "I don't want a handful (of dates), Gāman love, I am hungry for a sight of you."—*Song*. In "nimhī" the pronominal suffix *m* (I) has got embedded in the negative "nahī" in a way that is hard to explain.

The suffix of the second person singular is *t*.

Kē sikkhlāei, Gāmanā yār, khassan dilt parāe?" = "Who taught thee, Gāman love, to steal the hearts of others?"—*Song*. Here "sikkhlāei" is composed of the third person singular preterite, from "sikkhlāwan" (to teach) and *t*, meaning "thee."

"Khar, ve jāni, bikk gālh akkhāt" = "Stand, friend, let me say one word to thee."—*Song*. Here "akkhāt" is composed of the first person singular potential "akhā" (let me say), from "ākhan" (to say), plus *t*, meaning "thee" in the dative case.

The suffix of the third person singular is *s*. A common answer when a witness is unable from sickness to answer to his name when called in kutcherry is—

"Bukhār his" (which a Multāni pronounces *hiss*) = "He has fever." *Literally* "fever is to him."

"His" becomes intelligible when translated into Hindustāni "hai usko" = "is to him."

"Māreus yār te nā pē dā" = "Her lover beat her and she says it was her husband."—*Proverb*. "Māreus" is composed of "māreā," third person singular preterite, from "māran" (to beat), and *s*, meaning "her."

The suffix of the first person plural is *ss*.

"Mēndhīāwālī dā khiāl peōsse" = "A fancy for the girl with the braids occurred to us."—*Song*. "Peōsse" is composed of pēā, meaning "happened," "occurred," third person singular preterite of "pavvan" (to fall, to happen), and *ss*, meaning "to us."

The suffix of the first person plural coalesces with the negative and becomes *nisse*, "not we."

"Tēdī adālat nisse chāhde" = "We desire not your justice."

The suffix of the second person plural is *o* or *ve*.

"Tars na āeo, Gāmaṇā yār, kērbē vēle dī khaṭfā" = "Did pity not come to you, Gāmaṇ love? What a time I have been waiting!"—*Song*. "Aeo" is composed of "āeā" (came), third person singular preterite, from "āwan" (to come), plus *o* (you), the suffix of the second person plural.*

* Note.—*O* seems rather to mean "thee," the second person singular.

"Kīā nā hēve" = "What is your name?" *Literally* "What name is to you?" "Hēve" is composed of *he* = "is," the third person singular of the substantive verb, and *ve* = "to you," the pronominal suffix of the second person plural. *Ve* coalesces with the negative and forms *nivvhe* = "not you."

"Kamm nivvhe karēnde?—Nisse karēnde." = "You are not doing the work?—Not we."

The suffix of the third person plural is *nāhē*.

"Maī kūārī, mēdā yār parneōnhē,

"Vanj kukēsā hakimā, dādā zulm kitōnhē," =

"I am a maid. My lover *was married by them*.

"I will go and complain to the hakims. Great tyranny *was done by them*."

"Parneōnhē" is composed of "parneā" (was married), third person singular preterite of "parnīja" (to be married) and "nhē" (by them), the suffix of the third person plural. "Kitōnhē" is composed of "kitā" (was done), third person singular preterite, from "kara" (to do), plus *nāhē* (by them).

A full account of the pronominal suffixes, and of the way nouns, verbs and adverbs are prepared to receive them, would require greater space than can be given. It was necessary to refer to them because the use of suffixes is unknown in the other Indian languages except Sindhi, and forms a link between them and Persian and Pashtu.

The verb differs from Panjābi and Sindhi in the form of the infinitive, which in Panjābi ends in *nā*, in Sindhi in *nā*, and in Multāni in *ā* :—

Panjābi : karnā, to do.

Sindhi : karanā, to do.

Multāni : karaā, to do.

The *present participle* in Panjābī is formed by adding *dā* to the root of the verb, as "kardā" = doing. With verbs whose roots end in vowels it inserts the nasal between the root and *dā*, as "jāndā" = going. Multānī forms the present participle of *nenter* verbs and of verbs whose roots end in a vowel, like Panjābī, as "mardā" = dying; "khāndā" = eating. Transitive verbs insert *ē* between the root and *dā*, and shorten the vowel of the root if long, as,

Māraṇ, to beat. Mārēndā, beating.

Sāraṇ, to burn. Sārēndā, burning.

Gōlaṇ, to seek. Gōlēndā, seeking.

Bālaṇ, to kindle. Bālēndā, kindling.

The *present participle* of the passive voice is formed by adding *indā* to the root, the vowel of the root being shortened if long.

Active.

Passive.

*Present participle
passive.*

Māraṇ, to beat.	Mārījan, to be beaten.	Mārindā, being beaten.
Baddhaṇ, to bind.	Badhījan, to be bound.	Badhindā, being bound.

The future in Multānī is peculiar to itself, and resembles neither Panjābī nor Sindhi. Intransitive verbs form the future by adding the following terminations to the root:—

<i>Singular,</i>	1st Person,	sā.	Marsā, I	will die.
	2nd Person,	sē.	Marsē, Thou	wilt die.
	3rd Person,	ai,	Marsī, He	will die.
<i>Plural,</i>	1st Person,	sā.	Marsā, We	will die.
	2nd Person,	sā.	Marsā, You	will die.
	3rd Person,	ai,	Marsai, They	will die.

Transitive verbs form the future by adding *ēsā*, &c., to the root and shortening the vowel of the root if long :

Mārēsā,	I	will	beat.
Mārēsē,	Thou	wilt	beat.
Mārēsi,	He	will	beat.
Mārēsū,	We	will	beat.
Mārēso,	You	will	beat.
Mārēsini,	They	will	beat.

The future passive is formed by adding *isān*, &c., to the root, the vowel of which, if long, is shortened :—

Mārisā,	I	shall	be	beaten.
Mārisē,	Thou	will	be	beaten.
Mārisi,	He	will	be	beaten.
Mārisū,	We	shall	be	beaten.
Māriso,	You	will	be	beaten.
Mārisini,	They	will	be	beaten.

The *past participle*, whether active or passive, is formed by adding *ā* to the root, as “*māreā*,” beaten, “*patthēā*,” sent.

A large number of verbs have retained the old Sanskrit-Prākṛit form of the past participle, modified only according to the rules of transliteration. This formation is called in most grammars irregular, as in Panjābi, “*kitā*,” done, past participle, from “*karna*,” to do. The following are instances :—

Kamāwaṇ,	to work,	Past participle	Kamattā.
Nikalan,	to come out,	„	„ Nikatthā.
Pujjan,	to arrive,	„	„ Pannā.
Limban,	to plaster,	„	„ Litta.
Labbhan,	to be obtained,	„	„ Laddhā.
Lēhaṇ,	to descend	„	„ Latthā.

Trumpp (p. 272 of his Sindhi Grammar) gives a list of such verbs in Sindhi, but they are more numerous in Multāni.

The form of the *past conditional* is, I believe, peculiar to Multāni. It is composed of the aorist and the third person singular of the substantive verb. The aorist is inflected according to the person; the substantive verb remains unchanged :—

Mārā hā, Had I beaten.

Mārē hā, Hadst thou beaten.

Marc hā, Had he beaten.

Mārū hā, Had we beaten.

Māro hā, Had you beaten.

Marin hā, Had they beaten.

"Je gābe hal vahāin hā, dāndē di gāih kōi puchhe hā?" = "If calves could have ploughed, would any one have asked for oxen?"—*Proverb*.

"Je sāl hōwe hā, mēdā bhirā na mare hā" = "If my lord had been here, my brother had not died."

Multāni differs from Panjābi and resembles Sindhi in having a passive voice, instead of being, like other Indian languages, obliged to compound a passive voice of the past participle with the verb "jānā," to go, as "mai mārā jātā hū" = "I am beaten." In Multāni, from almost every neuter, active or causal verb a passive may be formed by adding *ījan* to the root, as

Kappan, to cut. Kapijan, to be cut.

Rāhan, to sow. Rahijan, to be sown.

Luṭṭan, to rob. Luṭijan, to be robbed.

3. Multāni rejoices in cerebral and nasal letters. The Panjābi "dand" (a tooth), "din" (a day), "dēnā" (to give), "dēkhnā" (to see), become "dānd," "dēh," "dēvan" and "dēkhan" in Multāni. Many words which in the other Indian languages would end in an open ā or ī nasalize the vowel. This peculiarity gives a rough sound to the language,

which is quite in keeping with the character of the rude Jats who speak it. The language has an abundance of grammatical forms which show that it is in an inferior stage of development. Still its very vigour makes it a most interesting language to study. One is tempted to appropriate to Multāni Beames' description of Sindhi: "It is a rough language, loving thorny paths of its own, but there hangs about it, to my mind, somewhat of the charm of wild flowers in a hedge, whose untamed luxuriance pleases more than the regular splendour of the parterre. Even as early as Prākṛit times the dialect of the Indus Valley shook itself free from trammels, and earned for itself from the pedantic followers of rule and line the contemptuous epithet of 'apabhraṃsa' or vitiated. There is a flavour of wheaten flour and a reek of cottage smoke about *Multāni* which is infinitely more natural and captivating than anything which the hide-bound languages of the eastern parts of India can show us."

Like all languages spoken by a rude people, Multāni is extremely rich in concrete words and similarly poor in abstract words. Every agricultural operation has a vocabulary of its own. I have given twenty-six words connected with the date-palm, and since they were written I have learnt as many more. The most numerous words belonging to any one subject are connected with cattle. The generic name cow or buffalo is rejected, and there are special names for an animal in every stage of fecundity, barrenness, age, colour and temper. Most of these words convey no idea of their meaning. "Four-year-old," "three-year-old," require no explanation; and we can guess at the meaning of "rōḍi" (hornless) or "peihlayat" (a cow with its first calf), because we know that "rōḍā" means "bald" and "peihla" means "first;" but "phandir," meaning a cow that has ceased to give milk, or "gēs" (a female-goat from the time it leaves off sucking till it is fit to bear young) require, so to say, a personal acquaintance to enable one to understand their meaning. There are separate names for cowdung in each stage of freshness. One would think that a single name would

suffice for things so alike as the stalks of bājhra and joār. Multāni, however, requires "āṇḍā" for a joār stalk and "kāngri" for a bājhra stalk. "Parālī" is the stalk of rice and china, while wheat monopolises "nār."

4. There are no written books in Multāni. The books that profess to be lithographed in Multāni by the Lahore presses are misspelt Panjābī. The New Testament in Multāni issued by the Serampore Mission is in a character which no Multāni could decipher. There is, however, a large body of unwritten poetry, stories, proverbs, aphorisms and riddles which really repay their study. To be able to quote an apposite proverb or saying increases one's power, and makes intercourse with the natives of the country much more cheerful than it usually is. The Multāni peasant seems to remember nothing but droughts, failures of canals, blights, locusts, murrains, and every possible misfortune that can befall a farmer. He forgets good harvests, high prices, timely rains, and canal-water. While he is making the usual complaints he perhaps admits that rain fell in Māngh and Phaggan, and then you have him at once. "But you have a proverb that 'if rain falls in Māngh the grain will be so abundant that the straw will not contain it,' and we also know from the wisdom of your ancestors that if rain falls in Phaggan the very fields won't hold the grain." When he is brought to book in this way, the lugubrious Jat colla¹ses and becomes a pleasant companion. In kutcherry if you refuse a Jat's request and tell him the proverb "a miser is better than a liberal man because he refuses at once," he goes away with a laugh instead of appealing to all the divine powers and eventually being hustled out by the orderlies.

The stories best known are "Sassi and Punnu," "Sāhiba and Mirza," and "Saifal," which are in verse. The local editions differ greatly from the originals, and are rich in local idioms. The story of "The Three Fools" is an account of a traveller who salutes three men who are sitting by the roadside. They quarrel as to which of them

the salute is intended for. The traveller says he saluted the biggest fool among them. The men thereupon go to the Kāzi and each relates his adventures to prove that he is the greatest fool. In the story of "The Four Fools" four men similarly contend for a wife. "The Three Fools" and "The Four Fools" are in prose.

The most popular form of literature is the Dōrha, which is a verse containing two lines. Wherever a collection of Jats takes place for pleasure or for work they begin to sing Dōrhas. One man sings a Dōrha and another answers him with another Dōrha. The subjects of these are most commonplace. The joys and pains of love, separation from home, immutability of fate, and matters connected with an agricultural life, form the topics of ninety-nine out of a hundred Dōrhas. To a stranger many seem utter nonsense. What could appear more idiotic than this :—

Gōrī gā, jēndā puchhar he pilā.	The red cow has a yellow tail.
Mēdā pē pē āndā, khar thī pasilā.	
	My husband is coming, stand
	aside.

But a Jat from among the audience, who can hardly speak for laughter, explains that the story is of a young woman who was in company with her lover. She sees her husband coming and begins to sing the well-known and harmless

"Oh! my red red cow has a yellow yellow tail,"

the second line of which contains a further account of that remarkable phenomenon; but she adroitly changes the second line into "my husband is coming, stand aside," which warns her lover, while the husband is supposed to believe that she is singing the authorised version, and that she is all innocence. Having heard the interpretation, one begins to understand why the audience is so intensely amused. Still it must be confessed that in the matter of Dōrhas the Jats are easily pleased. Examples of each kind of Dōrha will be found *sub voce* Dōrha.

The great wealth of Multāni is in its proverbs. Every virtue is praised, every vice branded, in its peculiar proverb; and they afford an idea of the code of morality prevailing among this simple people. The code is neither long nor elaborate. If a man be hospitable, liberal and unostentatious, he has fulfilled all the commandments. The proverbs are very hard on certain classes, especially the religious orders, women and weavers. It is remarkable, however, that the use of proverbs is most prevalent among women. It would be interesting, if there was space, to compare the well-known proverbs of other languages with the form in which they appear in Multāni. A few old friends may be mentioned. "The fox and the grapes" appears as

"Giddar drākh na appare — thā khattī e" = "The jackal could not reach the grapes." "Pochl" says he, "they're sour."

"Phuttā pahār te nikatthā chāhā" = "The mountain burst and out came a mouse" is the Multāni form of the Mountain in Labour, and Horace's

"Parturiunt montes, nascetur ridiculus mus."

The Multāni edition of "a chain is no stronger than its weakest link" is—

"Rassā hamēsh hīnī jā te trūtde" = "A rope always breaks in its weakest place."

A Multāni wishing to express his incredulity at an impossibility, ory uses the proverb:

"Sūī de dukk vichō katār utthā dī langū vēndī e" = "A string of camels is passing through the needle's eye," which reminds one of Matthew, xix, 24: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."

5. The circumstances under which this glossary was compiled were as follows. In 1873, Mr. Lyall, when Settlement Commissioner, directed the Settlement Officers of Multān and Muzaffargarh to compile a vocabulary of agricultural terms. Mr. Roe and I accordingly began collecting local words. On comparing notes in 1875 we found that we were both going over the same ground, the idiom of Multān and Muzaffargarh being identical. Mr. Roe made over his lists of words, which were very full, to me. The compilation went on simultaneously with settlement-work, and, as I had collected several hundred songs and proverbs, it suggested itself to illustrate the glossary by the folklore of the country. The natives fell in with my taste, and took to giving me lists of songs and proverbs instead of the customary dalli—a very welcome change. In selecting words it was necessary to include many Panjābi and Sindhi words in their Multāni form, because a mere list of the purely local words would have given a false idea of the language. I have not hesitated to insert a common Hindustāni word as a peg on which to hang a good local proverb when there was no other way of introducing it. Muzaffargarh was not a bad place to study the language in. It is in the centre of the Multāni-speaking country. Zamindārs from Multān, Dera Ghāzi Khān, Bahāwalpur, the south of Dera Ismail Khān and Jhang, and even from distant Mailsi, came to Muzaffargarh for settlement business. The glossary therefore represents the language of the rural better than that of the urban population. As the words under each letter were finished the interpretations were literally translated and written down word for word by Moulvi Abdul Rahmān, a resident of Muzaffargarh, and the translations were sent for correction to Kāzi Ghulam Murtaza, Extra Assistant Settlement Officer, who was born at Ahmadpur in the south of the Jhang District and married into a Muzaffargarh family which owned land in Bahāwalpur, and who has served thirty years in the Multān and Muzaffargarh Districts. He was not at all a lenient critic. In spite of these precau-

tions, I am afraid many errors will be found in the glossary. The only excuse is that it was a new field in which no one had set up landmarks.

I have obtained great help from Dr. Crumpp's Sindhi Grammar and from Beames' Comparative Grammar of the Modern Aryan Languages of India. Mr. Steedman, Settlement Officer of Jhang, sent me a capital list of songs and proverbs.

E. O'BRIEN.

LIST OF ABBREVIATIONS.

<i>Abbreviation.</i>	<i>Meaning</i>
<i>a.</i>	adjective.
<i>abs.</i>	absolute.
<i>ag.</i>	agent.
<i>adv.</i>	adverb.
<i>aff.</i>	affix.
<i>conj.</i>	conjunction.
<i>c. w.</i>	construed with.
<i>dat.</i>	dative.
<i>f.</i>	feminine.
<i>gen.</i>	genitive.
<i>interj.</i>	interjection.
<i>interr.</i>	interrogative.
<i>lit.</i>	literally.
<i>m.</i>	masculine.
<i>num.</i>	numeral.
<i>obl.</i>	oblique.
<i>pers.</i>	person.
<i>p.p.</i>	past participle.
<i>part.</i>	participle.
<i>pass.</i>	passive.
<i>pl.</i>	plural.
<i>poss.</i>	possessive.
<i>postp.</i>	post-position.
<i>pres.</i>	present.
<i>prom.</i>	pronoun.
<i>pror. aff.</i>	pronominal affix.
<i>s. f.</i>	substantive feminine.
<i>s. m.</i>	substantive masculine.
<i>sing.</i>	singular.
<i>v. a.</i>	verb active or transitive.
<i>v. n.</i>	verb neuter or intransitive.
<i>voc.</i>	vocative.
<i>dim.</i>	diminutive.
<i>syn.</i>	synonym.
<i>met.</i>	metaphor.

GRAMMAR.

PRONUNCIATION.

VOWELS.

The vowel-sounds are represented as follows :—

Short—*a e è i o ò u.*

Long—*ā ē é ī ō ō ē ai au.*

Vowel-sound.	Pronounced like the vowel-sound in the English word.	Example.	Vowel-sound.	Pronounced like the vowel-sound in the English word.	Example.
<i>a</i>	sun, rub	Rabb (God).	<i>o</i>	post	gohīra (a lizard).
<i>ā</i>	far, tar	tār (wire).	<i>ō</i>	toil	sōna (gold).
<i>e</i>	take	mārea (struck).	<i>ò</i>	hot	pòndā (falling).
<i>ē</i>	they, tale	tōl (oil).	<i>ô</i>	tall, awe	vôhur (young bull).
<i>è</i>	tell, men	leh (descend).	<i>u</i>	fall	unn (wool).
<i>ē</i>	there	qhā (fall).	<i>ū</i>	fool, moor	kūr (lie).
<i>i</i>	kīl, sin	pīr (threshing floor).	<i>ei</i>	fine, life	gēl-l (gone).
<i>ī</i>	steal, mean	pīr (pain).	<i>ai</i>	my, sigh	balh (sixty-two).
			<i>au</i>	now, owl	kau (olive).

All these vowel-sounds are frequently nasalized. This sound is represented by a circumflex accent *˘* placed over the vowel. Nasalization of the vowels is a common feature of Western Panjāb, but varies somewhat from place to place, being most marked in the Sal Range, where vowels are often nasalized, which are not so pronounced in the Bār.

CONSONANTS.

The Consonants may be classed as follows :—

Gutturals ...	k kh g gh ng	Labials ...	p ph b bh m
Palatals ...	ch chh j jh nj	Semi-vowels	y v w
Linguals ...	ṭ ṭh ḍ ḍh ṇ ṇṇ ṟ ṟṟ	Sibilants ...	s sh z
Dentals ...	t th d dh n r l	Aspirates ...	h kh

The aspirated letters are pronounced with a slight aspiration after the consonantal sound, *g* is pronounced as in *stick-house*, spoken rapidly so as to run the words together; *gh* as in *giṭ-house*; *ph* as in *uphill* with no pause between the words. *k* is pronounced as in *kick*; *g* has always the hard sound, as in *pie*; *ng* is pronounced as in *singing*;

ch as in *church*; j as in *judge*; nj is a peculiar sound, being the nasal part of the final sound in *singe* with the j sound not completed, e.g., vanj (go), inje (thus).

The linguals are pronounced somewhat as in English, but further back on the palate; while the dentals are pronounced further forward in the mouth with the tongue on the teeth as in Italian. The following words may be given as examples:—

Linguals.		Dentals.	
satt	(throw).	satt	(seven).
də	(give).	də	(of).
kan	(outturn).	kann	(ear).
sar	(burn).	sar	(grass).
gal	(neck).	māl	(cattle).

The labials p b m are pronounced as in English, e.g., *pen*, *bend*, *men*.

Y is pronounced as in the English word *yes*. *r* and *w* are hardly to be distinguished from each other, the sound they represent being between the English *v* in *vest* and *w* in *west*, and really a combination of the two, but sometimes more like a *v*, and at other times a *w*. *s* is pronounced as in the English words *so* *ass*; *sh* as in the English words *show*, *ash*; *z* as in the English words *best*, *blaze*; *h* as in the English word *hen*, but when following a vowel it is often so slightly pronounced as to be hardly distinguishable, unless when the word is pronounced with emphasis, e.g., *khuh* (*well*); *kh* as the *ch* in the Scottish word *loch*.

Almost all the consonants are often pronounced after a short vowel with such emphasis as to amount to a doubling of the letter, as in *satt* (seven), *kann* (ear).

PARTS OF SPEECH.

There are eight parts of speech, *vis.*, noun, adjective, pronoun, verb, adverb, conjunction, postposition and interjection. There is no article. The indefinite article in English, if emphatic, is sometimes expressed by *hikk* (a certain) or *kāl* (some); and the definite article, if emphatic, by the demonstrative pronoun *ē* (this) or *ō* (that), but usually the English article is not expressed in Panjabi.

There are two genders, masculine and feminine; and two numbers, singular and plural.

NOUN AND ADJECTIVE.

GENDER.

As a general rule, words which signify males are masculine and those which signify females are feminine, e.g., ghōrā (horse), is masculine, and ghōrī (mare) feminine. The only rules that can be given to determine the gender of nouns which signify inanimate objects are these:—

(1). Words ending in -ā or -ā, and words of more than one syllable having the letter a or u in the last syllable are usually masculine, e.g., attā (flour), neā (justice), janggal or janggul (forest), bālan or balun (firewood), chikkar or chikkur (mud).

(2). Words ending in -ī or -ī, and words of more than one syllable having the letter i in the last syllable are usually feminine, e.g., talī (palm), kukkī (hen).

Note (1).—If the thing signified be an inanimate object, the masculine form generally means a large specimen of the class and the feminine a small one.

Note (2).—All through the parts of speech and their inflections the sounds a, ā, e, ē, u, ū, o, ō are associated with the masculine gender, and i, ī, ē, ē, ī, ū, with the feminine.

FORMATION OF GENDER.

1. The very large class of masculine nouns and adjectives ending in -ā, and past participles in -ā, form the feminine by changing that termination into -ī.

Masculine.		Feminine.	
ghōrā	horse.	ghōrī	mare.
lāīā	he-lamb.	lāīī	she-lamb.
vachchhā	male calf.	vachchhī	female calf.
bājhrā	large spiked roller.	bājhrī	small spiked roller.
gābā	male calf.	gābī	female calf.
mōrā	large hole.	mōrī	small hole.
tōā	large pit.	tōī	small pit.
changā	good.	changī	
kālā	black.	kālī	
mārā	struck.	mārī	
bārā	large boat.	bārī	small boat.
būtā	large plant.	būtī	small plant.

Note.—Monosyllables in -ā change this in the feminine into -eī, e.g.,—

Masculine		Feminine,
bāā	other	baī
gāā	gone	geī
pāā	fallen	peī
dhāā	been given	dheī
thāā	become	theī

2. Where the masculine ends in a consonant, the feminine is sometimes formed by adding -ī, rī, pī, or if the final consonant be r, by adding nī to the masculine. If the masculine be of two syllables, a short vowel in the last syllable is dropped.

Masculine.		Feminine.
lohār	blacksmith.	lohārī
jaṭṭ	peasant.	jaṭṭī
klrār	shop-keeper.	klrārī
dhrikkāṇ	carpenter.	dhrikkāṇī
kumbhār	potter.	kumbhārī
haraṇ	ravine-deer.	harṇī
tittar	partridge.	tittarī
bāl	boy.	bālī
bilōṛā	boy.	bilōṛī
jatt	camel-man.	jattī
naṭṭ	acrobat.	naṭṭī
ḍūm	musician.	ḍūmī
fakīr	beggar.	fakīrī
zimmīdār	peasant.	zimmīdārī or zimmīdārīq.
andhār	great darkness.	andhārī
babbur	large potsherd.	babburī
jhār	large cloud.	jhārī
buruz	tower.	burzī
sūar	boar.	sūarī

3. In a large class of words where a masculine noun of more than one syllable ends in a consonant preceded by a or u, the feminine is formed by changing the a or u into ī, and if the vowel in the penultimate syllable be ō, it is changed into ē.

Masculine.		Feminine.
kukkar or kukkur	cock.	kukkī
chhōhar or chhōhur	boy.	chhōhī
vāhar or vōhur	young bull.	vōhī
randar or randur	widower.	randī
khachchar	male mule.	khachchī
ōtruk	a childless man.	ōtrik

4. A noun or adjective ending in -i forms its feminine sometimes by changing the -i into -ī, or sometimes by changing the -i into -eā, and shortening the vowel of the preceding syllable. If the masculine ends in -āi or -ai, the feminine generally changes this termination into -eā—

Masculine.		Feminine.
mīrāsī	bard, musician.	mīrāsī
kurēshī	kurēshī.	kurēshī
muskhī	black.	mushkī
azārī	ill.	azārī
pāvī }	weaver.	{pavleānī
pāū }		{puleānī
mōchī	cobbler.	muohēānī
māchhī	baker.	machheānī.
darzī	tailor.	darzeānī
kāzī	judge.	kazeānī
chākī	oil-presser.	chakeānī
kasāī	butcher.	kasēnī
arāī	market gardener.	arēnī
pirhāī	drummer.	pirhēnī
sāī	master.	sēnī mistress.

Peculiar forms of caste feminines are—

Masculine.		Feminine.
khattrī	shop-keeper.	khattrānī
malik	chief.	malikānī
nāī	barber.	nīwānī
ājī	goatherd.	ājīrānī
mullā	priest.	mulwānī
bāī	friend.	bilānī

5. A few masculines ending in -ā form their feminine by changing the -ō into -ā—

Masculine.		Feminine.
sabbhō	(all).	sabbhā
hikkō	(only one).	hikkā
ihō	(this very).	ihā
ūhō	(that very).	ūhā

6. Many common words have the feminine formed from an entirely different root from the masculine, or in an irregular manner—

Masculine.		Feminine.	
piū	father.	mā	mother.
pōtr	son.	dhi	daughter.
bhirā	brother.	bhēṇ or bhēṇ	sister
pai	husband.	zāl	wife
sōhrā	father-in-law.	sass	mother-in-law.
mīā	holy man.	māiji	female of the mīā class.
seiyad	holy caste.	seiyadzādī	female of the Seiyad caste.
jawātra	son-in-law.	nūh	daughter-in-law.
sāhn	buli.	gā	sow.
uṭṭh	he-camel.	qāchi	she-camel.
sandha	buffalo-bull.	manjh	buffalo-cow.
ghaṭṭā	ram.	bhēḍ	ewe.
ṭaṭṭū }	pony-horse.	ṭaṭwānī }	pony-mare.
ṭēra }		ṭēr }	
gadḍān	male donkey.	gadḍēh	donkey-mare.
chhālā	he-goat.	bakrī	she-goat.
bakrā	male kid.	paṭṭh }	female kid.
		paṭṭhī }	
mīrhā	boar.	bhūndī	sow.
vōhuṇ	strong current.	vāhoī	gentle current.

NUMBER.

1. Masculines ending in a consonant or in any vowel except -ā or -ō generally make no change in the absolute plural, e.g., ghar (house), dānd (bullock), kā (crow), nāl (barber), piū (father), ṭaṭṭū (pony), mushki (black).

2. But masculine nouns of more than one syllable ending in a consonant preceded by u change the u into a; and if the vowel in the penultimate syllable be ō, change it into ā—

Singular.	Plural.	Singular.	Plural.
chhōhur	(boy) chhōhar.	vōhur	(young bull) vāhar.
kukkur	(cock) kukkar.	pōhur	(a quarter) pāhar.
janggu	(forest) jangga.	rōhuk	(ploughman) rāhak.
shōhur	(village) shāhar.		

3. Masculines ending in -ā or -ō and participles ending -eā change it in the absolute plural into -ē :—

Singular.		Plural.
ghōrā	(horse)	ghōrē.
kuttā	(dog)	kuttē.
changā	(good)	changē.
māreā	(struck)	mārē.
sabbhō	(all)	sabbhē.
mīrhō	(boar)	mīrhē.

Exceptions—

bhīrā	(brother)	bhīrē.
gāā	(gone)	gāē.
pāā	(fallen)	pāē.
bāā	(other)	bāē or bēē.
thēa	(become)	thēē.

4. Feminines usually form the absolute plural by adding -ā to the singular; if the singular ends in -ā, they add -vā :—

Singular.		Plural.	Singular.		Plural.
bhēḍ	(ewe)	bhēḍā.	changī	(good)	changīā.
bīlī	(she-cat)	bīlīā.	mā	(mother)	māvā.
dhī	(daughter)	dhīā.			

5. Many feminine nouns, especially monosyllables, form the absolute plural by adding -ī or -ā to the singular—

Singular.		Plural.	Singular.		Plural.
bhēṇ	(sister)	bhēṇī	shā	(thing)	sheī.
hīlī	(kite)	hīlī.	māhī	(rope ladder)	māhīā or mēhīlī.
akkh	(eye)	akkhī.	bhōḥ	(land)	bhūī.
gā	(cow)	gāī.	hanjh	(tear)	hanjhū.
chhōhir	(girl)	chhōhī.	pīlh	(fruit of jāl tree)	pīlhū.
manjh	(buffalo-cow)	manjhī.	tand	(yarn)	tandū.
tēr	(pony-mare)	tērī.	pīṇḍ	(date fruit)	pīṇḍū.
zāl	(woman)	zālī or zālā	sīt	(an edible parasite)	sītū.
trēmī	(woman)	trēmīlī.	dhī	(daughter)	dhīlī or dhīā.
gāh	(word)	gāhī.	pīp	(an edible parasite)	pīpū.
aurat	(woman)	auratī.	pipp	(fruit of the pippal)	pippū.
jāl	(a tree)	jālī.			
joār	(great millet)	joārī.			

Irregular—gaḍḍēh (donkey mare), plural gaḍḍīh.

CASE.

Absolute Singular.

The absolute form of a noun or adjective is used when the word is in the nominative, and may also be used as an accusative, *e.g.*, *ē mēdā ghōrā he* (this is my horse), or *mēdā ghōrā ān dē* (bring my horse).

In all other cases, and especially before any postposition, the absolute form of the noun or adjective is apt to change into what may be called the oblique form, regarding which the following rules may be given.

Oblique Singular.

(1). Feminines, whatever be their termination, and masculines ending in a consonant, or in any vowel except -ā -ā or -o, usually undergo no change in the oblique singular, *e.g.*, *chhōhir f.* (girl), *changī f.* (good) *ḍānd m.* (bullock), *nāī m.* (barber), *ṭaṭṭa m.* (pony), *mushkī m.* (black).

(2). But masculine nouns of more than one syllable ending in a consonant preceded by u (including all infinitives in u) change the u into a in the oblique singular; and if the vowel in the penultimate syllable be ō, change it into ā, thus making the oblique singular the same as the absolute plural—

Absolute Singular.	Oblique Singular.
chhōhur (boy)	chhōhar.
shōhur (village)	shāhar.
vōhur (young bull)	vāhar.
rōhuk (ploughman)	rāhak.
pōhur (quarter)	pāhar.
ōhul (manure)	āhal.

(3). The large class of masculine words ending in ā and the few that end in ō change it into ē in the oblique singular, thus making it the same as the absolute plural—

Absolute Singular.	Oblique Singular.
ghōrā (horse)	ghōrē.
kuttā (dog)	kuttē.
changā (good)	changē.
sabbhō (all)	sabbhē.

Oblique Plural.

(1). In the Mooltan District, when the absolute plural ends in *ā*, *i* or *ī*, it undergoes no change in the oblique form. In all other cases the oblique plural is formed by adding *ā* to the absolute plural; but in masculine nouns if the absolute plural ends in any vowel, whether nasalized or not, except *e*, a *w* is inserted:—

Absolute Plural.		Oblique Plural.	Absolute Plural.		Oblique Plural.
māwā	(mothers)	māwā	ghar	(houses)	gharā.
gāl	(cows)	gāl	qānd	(oxen)	qāndā.
gālhi	(words)	gālhi	kutṭe	(dogs)	kutṭeā.
change m.	(good)	changeā.	ghōre	(horses)	ghōreā.
changlā f.	(good)	changlā.	bhirā	(brothers)	bhirāwā.
			nā	(names)	nāwā.

Exceptions.—jō (barley) makes jawā, qhēr (many), qhērñā, sabbhō (all), sabbhnā, hikk (some), hikkñā.

(2). In the Muzaffargarh District, when the nominative plural ends in *i* or *ī*, it undergoes no change in the oblique form. But when it ends in *ā* or *ē*, that termination is changed to *ē* in the oblique form, and when it ends in a consonant, the termination *ē* is added:—

Absolute Plural.		Oblique Plural.
māwā	(mothers)	māwē.
changē m.	(good)	changē.
changlā f.	(good)	changlē.
kutṭe	(dogs)	kutṭē.
ghōrīā	(mares)	ghōrīē.
qānd	(bullocks)	qāndē.
qhēr	(many)	qhērē.

Exceptions.—hikk (some), hikkṛē.

THE AGENT CASE.

The agent case, used of the subject when the verb is a transitive verb in a tense expressed by the past participle and its compounds, is in all cases the oblique form of the noun without any termination.

piū kītā	the father did it.	kutṭē kītā	the dog did it.
pōtr kītā	the son did it.	kutṭeā kītā	the dogs did it.

THE GENITIVE CASE.

The genitive case is formed by placing after the oblique form the post-position *dā*, which resembles the 's in English, but converts the noun into a sort of adjective declined like an adjective in *ā*, so as to agree with the following or governing noun in gender, number and case:—

Post-position of Genitive.		Number and case of following noun.
Masculine.	Feminine.	
<i>dā</i>	<i>dī</i>	Absolute singular.
<i>dē</i>	<i>dī</i>	Oblique singular.
<i>dā</i>	<i>diā</i>	Absolute plural.
<i>deā</i>	<i>diā</i>	Oblique plural.

Examples.

<i>jaṇē dā ghōṛā</i>	the man's horse.	<i>jaṇē dē ghōṛē</i>	the man's horses.
<i>jaṇē dē ghōṛē dā</i>	of the man's horse.	<i>jaṇē deā ghōṛēā dā</i>	of the man's horses.
<i>jaṇē dī ghōṛī</i>	the man's mare.	<i>jaṇē diā ghōṛiā</i>	the man's mares.
<i>jaṇē dī ghōṛī dā</i>	of the man's mare.	<i>jaṇē diā ghōṛiā dā</i>	of the man's mares.

The post-position *dā* when used with pronouns of the first and second person (singular and plural) is converted into *dā*; thus:—

<i>me</i>	<i>I</i>	<i>mēdā</i>	<i>mine.</i>
<i>tū</i>	<i>thou</i>	<i>tēdā</i>	<i>thine.</i>
<i>assā</i>	<i>we</i>	<i>assādā</i>	<i>our's.</i>
<i>tussā</i>	<i>you</i>	<i>tussādā</i>	<i>your's.</i>

THE DATIVE CASE.

The dative case, which may also be used as an accusative, is formed by placing the post-position *kū* or *kū* after the oblique form.

Examples.

<i>ghōṛē kū</i>	to the horse.	<i>ghōṛēā kū</i>	to the horses.
<i>ghōṛī kū</i>	to the mare.	<i>ghōṛiā kū</i>	to the mares.

THE LOCATIVE CASE.

The locative case means *to*, *at*, or *in*, a place or time; also *by* or *with*, a means or instrument. It is formed as follows:—

(1). A masculine in *ā* changes the *ā* into *ē* and a masculine in *ā* changes the *ā* into *ē*, e.g., *Tibbe*, to or at *Tibbā*; *Leie*, to or at *Leia*; *Lōdhrē*, to or at *Lōdhrā*; *roṭi de vēlē*, at breakfast-time.

(2). A masculine noun in the singular ending in a consonant generally remains unchanged, but if it ends in a syllable containing a short u it changes the u into i, and if the preceding vowel be ô changes it into ê.

Examples.

ghar gēā	he has gone home.	Bakkhīr gēā	he has gone to Bak-
orikk	at last.	khur.	
		shōhīr rehā	he stayed in the village.
		chhēkīr	at last.

mē unde hatth sanēhā ghalleā I sent a message by his hand.

(3). A masculine in the plural takes ē as the locative termination, e.g., dū pāhrē, at noon; unde hatthē dittā, I gave it into his hands; gharē, in their houses.

(4). A feminine either remains unchanged or takes i or ī as the locative termination; e.g., rāt or rātī, at night; zabānī, by word of mouth; masit, in the mosque; tasīl gēā, he has gone to the Tehsil; haṭṭī bēṭhāē, he is sitting in the shop; ī jā, in this place.

THE VOCATIVE CASE.

(1). A masculine in the singular makes the vocative by adding ā to the oblique form, e.g., ē sachcheā Rabbā, O true God; pōtrā, O son; bachrā, darling; sārā, you pig; ghōrēā, O horse; pāulīā, O weaver; vē peṭā, O father; ē khudāēā, O God; ē sālīā, O master.

(2). A feminine in the singular sometimes makes the vocative by adding ē to the root, e.g., ghōrīē, O mare.

(3). The plural, whether masculine or feminine, makes the vocative by adding ō or vō to the oblique form; e.g., pōtrō O sons; ghōrēō, ghōrīō, bhirāvō, jivō.

Examples.

Examples may now be given of the declension of nouns of various classes :

(1). Masculine nouns in ā

Ghōrā, horse.

Case.		Singular,		Plural.
Absolute	...	ghōrā	a horse.	ghōrē horses.
Agent	...	ghōrē	a horse.	ghōrēā horses.
Genitive	...	ghōrē dā	of a horse.	ghōrēā dā of horses.
Dative	...	ghōrē kū	to a horse.	ghōrēā ku to horses.
Vocative	...	ghōrēā	O horse.	ghōrēō O horses.

(2). Ordinary masculine nouns ending in a consonant—

Ghar, house.

Absolute	...	ghar	a house.	ghar	houses.
Agent	...	ghar	a house.	gharā	houses.
Genitive	...	ghar dā	of a house.	gharā dā	of houses.
Dative	...	ghar kū	to a house.	gharā kū	to houses.
Locative	...	ghar	at a house.	gharē	in houses.

(3). Masculine nouns ending in a consonant preceded by u—

Shōhur, village.

Case.		Singular.		Plural.
Absolute	...	shōhur		shāhar.
Agent	...	shāhar		shāhrā.
Genitive	...	shāhar dā		shāhrā dā.
Dative	...	shāhar kū		shāhrā kū.

Note.—Nouns similarly declined are vōhur, a young bull; pōhur, a quarter; and as regards the last syllable chhōhur, a boy; kukkur, a cock; chhikkur, mud; jangal, the jungle; bālur, firewood; chānur, light; ōrakk, the end, and many others, including all infinitives in ur.

Note.—In Musafirgarh and part of Mooltan, the nominative of this class of nouns is the same as the oblique form, e.g., pāhar, a quarter; jangal, the jungle; kukkur, a cock; chānar, light; and infinitives end in ur in the nominative as well as in the oblique form.

(4). Feminine nouns—

		Ghōṛī, mare.			
Case.		Singular.		Plural.	
Absolute	...	ghōṛī	a mare.	ghōṛiā	mares.
Agent	...	ghōṛī	a mare.	ghōṛiā	mares.
Genitive	...	ghōṛī dā	of a mare.	ghōṛiā dā	of mares.
Dative	...	ghōṛī kū	to a mare.	ghōṛiā kū	to mares.
Vocative	...	ghōṛīē	O mare.	ghōṛiō	O mares.

DIMINUTIVES.

Diminutives are formed, in the case of inanimate objects, by changing a masculine into a feminine.

Examples.

chappa	a large ear.	chappī	a small ear.
bōṛā	a large boat.	bōṛī	a small boat.
vōhūṛ	a strong current.	vāhūṛī	a slight current.
pūṭa	a large plant.	puṭī	a small plant.
jhuggā	a house.	jhuggī	a hovel.
mōṛā	a large hole.	mōṛī	a small hole.
buruz	a tower.	burzī	a boundary pillar.
chakkul	a horizontal wheel of well.	chakkil	a vertical wheel.

Irregular diminutives are—

billā	a cat.	vāhṛkā	a small young bull.
vōhūṛ	a young bull.	gullar	} a puppy.
kuttā	a dog.	galūra	
jālh	a jālh tree.	kūngṛa	} a small jālh.
paṭṭī	a strip.	jālhōṭā	
paṭṭh	a kid.	paṭōkā	a small strip.
ammā	mother.	paṭṭhī	a small kid.
bhēḍ	sheep.	ammī	little mother.
ballungra	a kitten.	bhaḍūrā	lamb.

COLLECTIVE NOUNS.

lōdh f.	a pack of dogs.
ātun m.	} a spinning bee of girls or women.
bhaṇḍār m.	
haswārī f.	a cavalcade.
lashkur m.	an army.
vagghar s. f.	a pack of wolves or jackals.

CONTRACTIONS.

Names are often contracted, e.g., khuddu for khudāyar, Haku for Hakim Khān, Jallu for Jalāl Khān.

EXTENDED NOUNS.

Nouns and adjectives are sometimes given an extended meaning by an addition or repetition, the initial consonant being often changed into dh, e.g.—

dāṇā phakka	grain of sorts.	ḍanggar chōkhar	cattle of sorts.
chhaya muṛa	quite alone.	changa bhala	all right, quite well.
lakkiṛ dhakkīṛ	wood of sorts.	chōr chikār	thieves of sorts.
kitāb shītāb	books of sorts.	ghāh paṭṭha	grass and fodder.
ghōra dhōra	a horse of a	mukk chukk	settling of accounts.
chōṛ chapaṭṭ	rain, utter loss.	ātā kōtā	flour, &c.
ōtrā nikhatta	without child or land.	chhoṛ chhiṭakkar	children of sorts.
		bakkri dhakkri	goat of a sort.

Note.—Crops are generally spoken of in the plural, e.g.—

kanakā changian	the wheat is good.
bājhre kaplḡōin	the bajra is cut.

ADJECTIVES.

Adjectives agree with their nouns in gender, number and case, and generally precede them. The great majority of adjectives end in the termination ā for the masculine, which is changed to ī for the feminine, and are declined like nouns in ā and ī. If the masculine ends in ī, it is changed into in in the feminine—

Masculine.

Singular.		Plural.
changā ghōrā	a good horse.	changē ghōrē good horses.
change ghōrē dā	of a good horse.	changeā ghōrēā dā of good horses.

Feminine.

changī ghōrī	a good mare.	changīā ghōrīā	good mares.
changī ghōrī dā	of a good mare.	changīā ghōrīā dā	of good mares.

In the Muzaffargarh District, as already said, the formation of the oblique plural is different, e.g.

changē ghōrē dā	of good horses.
changīē ghōrīē dā	of good mares.

Hikko (one, only one) and sabbho (all, the whole) are thus declined—

	Singular.		Plural.
	Masculine.	Feminine.	Masculine and Feminine.
Nom.	hikko	hikkā	hikke
Oblique	hikke	hikkī	hikknā or hikkīē.
Nom.	sabbhō	sabbhā	sabbhe.
Oblique	sabbhe	sabbhe	sabbhnā or sabbhnē.

Examples.

hikko dānd	only one bullock.	hikkā gā	only one cow.
sabbho mulk	the whole country.	sabbhā vastī	the whole village

lho, this very, and ūho, that very, are similarly declined.
 Bēā, other, is thus declined—

Singular.		Plural.		
	Masculine.	Feminine.		
Nom.	bēā	bell	bēē or bēe	bīā bēā, or belīā.
Oblique	bēē or bēe	bell	bēā or binnā	bēā or binnā.

Common adjectives are—

vaddā	big.	nikkā	little.
bugghā	old.	nikkā	young.
lambā	long.	chhōṭā	short, small.
uchchā	high.	jhikkā	low.
pōhla	broad.	sōṛā	narrow.
mōklā	far, broad.	sōṛā	near.
changgā	good.	bhērā	bad.
		gandā	
		mandā	
vichchla	middling.	khabbā	left.
sajjā	right.	patīā	thin.
ṭhullā	thick.	ḡhullā	loose, weak.
ḡḡḡhā	stiff, strong.	hāth	shallow.
ḡungghā	deep.	ḡinggā	crooked.
siddhā	straight.	putṭhā	upside down.
kālā	black.	chittā }	white.
rattā	red.	baggā }	
plā	yellow.	nīlā	blue.
bhūslā	brown.	sāwā	green, grey.
takrā }	strong.	lissā }	weak.
trakrā }		shodā }	
vaddh	more.	ghaṭṭ	less.
vadhik	excessive.	kassā	deficient.
mushkil	black (m.).	mushkil	black (f.).
azārī	ill (m.).	azārī	ill (f.).
mōṭā	fat.	ḡubbla	lean.
kurārā	hard.	kūlā	soft.
bahū }	much.	thōlā	little.
ghāṭā }			
changgā bhalā	well.	anchanggā	ill.
kharā	genuine.	khōṭā	false, base.

FORMATION OF ADJECTIVES.

Some adjectives are formed from nouns by the addition of *ā*, or (in the case of nouns signifying time) *ōkā*.

Noun.		Adjective.	
addh	half.	addhā	half.
ōkh	difficulty.	ōkhā	difficult.
bukkh	hunger.	bukkhā	hungry.
bhēḍ	sheep.	bhēḍā	belonging to the sheep.
bār	weight.	bārā	heavy.
ajj	to-day.	ajōkā	of to-day.
par	last year.	parōkā	last year's.
kalh	yesterday.	kalhōkā	yesterday's.
kūr	a lie.	kūrā	lying.
gand	dirt.	gandā	dirty.

Note.—*kaḍḍōkā* means of what time? also of some time or other, of a long time ago, *itrōkā*, of this year.

A few adjectives form a diminutive by inserting *y* before the final *ā*.

buddhā	old.	buddhyā	little old.
nikkā	small, young.	nikkyā	tiny, quite young.

COMPARATIVE.

Comparison is generally made by the use of the adverbs *vaddh* = more, *ghatt* = less, or by the use of the post-position *nālō*, *kanū* or *kōlhū* = than; e.g., *e ū nālō changā* he—this is better than that.

Sometimes the *ā* of the adjective is changed into *ērā* to signify comparative degree, but this termination means either "more" or "less."

Examples.

Positive.		Comparative.	
mōklā	far.	mōklērā	farther, not so far.
aggā	ahead.	aggērā	farther, ahead.
changā	good.	changērā	better or rather good.
vaḍḍā	large.	vaḍḍērā	rather large.
patlā	thin.	patlērā	rather thin.
kassā	deficient.	kassērā	a little less.

SUPERLATIVE.

The superlative is formed by making a comparison with "all" (*sabbho*), e.g., *e sabbhnā kanū nikrā* he—this is the smallest of all.

NUMERALS.

The numerals are as follows:—

- | | |
|------------------|--------------------------|
| 1. hekk or hikk. | 40. chālhi. |
| 2. dū. | 41. iktālī. |
| 3. trāe. | 42. bētālī. |
| 4. chār. | 43. tirtālī. |
| 5. panj. | 44. chōtālī. |
| 6. chhē or chhi. | 45. pētālī or pitālī. |
| 7. satt. | 46. chhitālī. |
| 8. aṭṭh. | 47. satālī or satatālī. |
| 9. nō. | 48. aṭṭālī. |
| 10. dāh. | 49. unwanjah or unwanjā. |
| 11. yārḥā. | 50. panjāh. |
| 12. bārḥā. | 51. ikwanja. |
| 13. tērḥā. | 52. bavanja. |
| 14. chōḍā. | 53. tirwanja. |
| 15. pandhrā. | 54. chōranja. |
| 16. sōlḥā. | 55. panwanja. |
| 17. satārḥā. | 56. chhiwanja. |
| 18. aṭḥārā. | 57. satwanja. |
| 19. unvi. | 58. aḥwanja. |
| 20. vih. | 59. unāṭḥ. |
| 21. ikvī. | 60. saṭṭh. |
| 22. bāvī. | 61. ikālṭh. |
| 23. trēvī. | 62. bālṭh. |
| 24. chavvi. | 63. trēṭh. |
| 25. panjvī. | 64. chōlṭh. |
| 26. ohhavvī. | 65. panjālṭh. |
| 27. satāvī. | 66. ohheālṭh. |
| 28. aṭḥāvī. | 67. satālṭh. |
| 29. unattrī. | 68. aṭḥālṭh. |
| 30. trīh. | 69. unhattar. |
| 31. ikattrī. | 70. sattar. |
| 32. battirī. | 71. ikattar. |
| 33. tētrī. | 72. bahattar. |
| 34. chōtrī. | 73. trihattar. |
| 35. pētrī. | 74. chuhattar. |
| 36. ohhattirī. | 75. panjhattar. |
| 37. satattrī. | 76. ohhehattar. |
| 38. aṭḥattrī. | 77. satattar. |
| 39. untālī. | 78. aṭhattar. |

79. upāśī.	92. beānawe.
80. aśī.	93. treānawe.
81. lkāśī.	94. chōrānawe.
82. bōāśī.	95. panjānawe.
83. treāśī.	96. chheānawe.
84. chōrāśī, chōrāsī.	97. satānawe.
86. panjāśī.	98. aṭhānawe.
88. chheāśī.	99. wadhānawe.
87. satāśī.	100. sō.
88. aṭhāśī.	200. dū sē, dū sō.
89. upānawe.	300. trāe sē, trāe sō.
90. nīwwe.	400. chār sē, ohār sō.
91. lkānawe.	1,000. hazār.

Declension of Numerals.

The numeral *hikk* (one) is used in the plural *hikke* with the meaning of "some others," and takes in the oblique form *hikknā*. Several of the numerals have an oblique form, which they take before a noun in the oblique form, and some have an intensive form which they assume when standing by themselves without a noun. They are—

<i>Ordinary.</i>			<i>Intensive.</i>		
Absolute.	Oblique.	Meaning.	Absolute.	Oblique.	Meaning.
dū	dōā	two.	dōhē	dōhā	both.
trāe	triā	three.	trēe	triā	all three.
chār	chō	four.	chārā	chavāhā	all four.
panj	panjē	five.	panjē	panjā	all five.
dāh	dāhā	ten.	dēhe	dāhā	all ten.

e. g., *panjā viggheā dā khēt*—a field of five bighas.

Other forms of Numerals.

Groups are described as follows :—

dahākā	a ten.	panjāhī	a fifty.
vihārā	a score.	sathlārā	a sixty.
trahārā	a thirty.	sêkrā	a hundred.
chlihārā	a forty.		

Peasants generally count by scores, e.g.—

panjā utte satt vīhā = 145	(seven score on five).	chhi utte chhi vīhā = 126	(six score on six).
chōḍā utte sō	= 114 (a hun- dred on four- teen).	chhēā ghatt chhi vīhā = 114	(six score less six).

Ordinals.

peihlā	first.	Panjwā	fifth.
dūjhā	second.	chhēwā	sixth.
trijā	third.	sattwā	seventh.
chōthā	fourth.		

and so on,—wā being added to make the numeral adjective.

Multiples.

dōrā	double.	hekk vārī	once.
treōrā	treble.	dū vārī	twice.
chaōrā	four-fold.	trās vārī	thrice.
panjōrā	five-fold.	chār vārī	four times.

Fractions.

pā	a quarter.	pōne	a quarter less than.
addh	a half.	sawā	a quarter more than.
munna	three-quarters.	trija	a third.
pūrā	a whole.	panjwā	a fifth.
panj pā	one and a quarter.	chhēwā	a sixth.
ḍiddh	one and a half.	ādhī	of. half a well.
satt pā	one and three quarters.	trihāl	of. a third.
		pōhur	of. a quarter.
		āthōg	of. an eighth share.

PRONOUNS.

The personal pronouns are as follows:—

Case	First person.		Second person.		Third person.		
	I		Thou		He,	she,	it.
	Singular.		Singular.		This That.		
Absolute	...	mai or mē	...	tū	...	e	o
Agent	...	mai or mē	...	tē or tō	...	i	ū
Genitive	...	mēdā or mēḡā	...	tēdā or tēḡā	...	indā	ūndā
Dative	...	mākū or mēkū	...	tēkū or tēḡkū	...	ī kū or īkū	ū kū or ūkū
	Plural.		Plural.		Plural.		
Absolute	...	assā	...	tussā	...	e	o.
Agent	...	assā	...	tussā	...	inhā	unhā.
Genitive	...	assādā or sādā	...	tussādā or tussāḡā	...	inhādā	unhādā.
Dative	...	assākū or sākū	...	tussākū	...	hākū	inhākū unhākū.

Note.—In the third person, *e* or *o* is used for 'he,' 'she' or 'it,' according as the person or object spoken of is near the person speaking or at some distance off.

PRONOMINAL AFFIXES.

Very frequent use is made of pronominal affixes, which are added to the end of a word, and signify a personal pronoun. The characteristic letters are as follows:—

Person.	Singular.		Plural.	
First	...	-m	I.	-sē we.
Second	...	-l	thou.	-vē you.
Third	...	-s	he, she, it.	-nē they.

They are used to refer to any gender and to any case, and are connected with the word to which they refer by various vowels, *a*, *e*, *i*, *o*, *u*.

Examples.

Person.	Singular.	Meaning.	Plural.	Meaning.
First ...	marōḡ him	I have fever.	marōḡ hisse	we have fever.
Second...	marōḡ hēi	thou hast fever.	marōḡ hivve	you have fever.
Third ..	marōḡ his	he has fever.	marōḡ hinne	they have fever.

Examples.

First person singular -m, I or me.

NOMINATIVE CASE.

û jā tû tureum	I started from there.
û jā te suttum	I slept there.

AGENT CASE.

dānd dīṭṭhā ham	I have seen the bullock.
gā dīṭṭhī him	I have seen the cow.
ûkû māreum	I beat him.
jōrā juttam	I yoked the pair.
ûkû māreā hāim	I had beaten him.
utthai khādhum	I ate there.
utthai pītum	I drank there.
rōṭi khādhim	I ate bread.
rōṭi khādhi him	I have eaten bread.

GENITIVE CASE.

Leṭṭe ghar him	my home is at Leṭṭe.
----------------	----------------------

DATIVE OR ACCUSATIVE CASE.

marōṭ him	I have fever.
khēr hōim	If I am well.
na visarsim	it will not escape me.
mattā nazar āwim	perhaps he may appear to me.

Second person singular -i thou or thee.

AGENT CASE.

khādhā i	didst thou eat ?
rōṭi khādhi hēi	hast thou eaten bread ?
kēkû māreā i	whom hast thou beaten ?
kamm kitā i	hast thou done the work ?
chōṭi kitl ēi	hast thou committed theft ?
dānd dīṭṭhe i	didst thou see the bullock ?

GENITIVE CASE.

keā nā i or hē i	what is thy name ?
ghar kitṭhe i	where is thy house ?
û kamm kitāi	has he done thy work ?

DATIVE OR ACCUSATIVE CASE.

khêr hōwī	blessings be on thee !
marōṛ hē ī	hast thou fever ?
kē hukm dhō ī	what order has been given thee ?
keā māreā ī	who beat thee ?
marēsā ī or marēsā ī	I will beat thee.
allāh rāzī hōwī	may God be pleased with you !

Third person singular—S, he, she, it, him, her.

AGENT CASE.

mō kū māreīs	he beat me.
vachchhā jāe īs	she produced a male calf.
vachchhī jāī īs	she produced a female calf.
rupā dītā hīs	he has given a rupee.
rupē dītē hīnīs	he has given rupees.
kamm kitus	has he done the work ?
koā ākheus	what did he say ?
gāh ākhī īs	he said a word.

GENITIVE CASE.

keā nā īs	}	what is his name ?
keā īs nā		
Bakkhīr īs ghar		his home is at Bakkhar.
pā thigē īs		it has got the tick.

DATIVE OR ACCUSATIVE CASE.

marōṛ hīs	he has fever.
pōṭr jammeā īs or jāyā his	a son has been born to him.
dhī jammī īs or jammīs	a daughter has been born to him.
na visarsīs	it will not escape him.
maī māreās or māreā īs	I bent him.
marēsā īs	I will beat him.
vanjan dēōs	let him go.

First person plural—Sē, we, us.

AGENT CASE.

ū kū māreā hisse	we have beaten him.
ū kū māreā hāse	we had beaten him.
dānd dīṭhā sē	we saw the bullock.
gā dīṭhī sē	we saw the cow.
dhēr gāhī kitiā hisse	we have said many things.

GENITIVE CASE.

Bakkhir ghar hisse our horse is at Bakkhar.

DATIVE OR ACCUSATIVE CASE.

Ū māreā hisse he has beaten us.
marōj hisse we have fever.

Second person plural—*vē*, you.

AGENT CASE.

kamm kitā hivve	have you done the work ?
kēkū māreā hivve	whom have you beaten ?
keā ākheā hivve	what did you say ?
chōrī kitl hivve	have you committed theft ?
dānd jittā hivve	have you seen the bullock ?

GENITIVE CASE.

keā nā hivve	what is your name ?
kerhā shōhur hivve	which is your village ?
ghar kitth hivve	where is your home ?
Tibba ghar hivve	is your home at Tibba ?

DATIVE OR ACCUSATIVE CASE.

marōj hivve	have you fever ?
kē māreā hivve	who has beaten you ?
khēr honōhe	may you have health.

Third person plural—*nē*, they, them.

AGENT CASE.

khādhā hinne	have they eaten ?
mē kū māreā hinne	they have beaten me.
keā ākheā hinne	what did they say ?
ī kū kiū baddhā hinne	why have they bound him ?
u kū phāha cha dittā nē	they up and hanged him.
qāqhā zulm kitā hinne	they have done great wrong.
bajhrē kapne hinne	have they reaped the bājra ?
mēqā yār parō ōnhe	they married my lover.
qāqhā zulm kittonne	they did great injustice.

GENITIVE CASE.

kōrhā shōhur hinne	which is their village ?
ghar kitth hinne	where is their house ?
Tibbe ghar hinne	their home is at Tibba.

DATIVE OR ACCUSATIVE CASE.

marōr hinne	they have fever.
kē māreā hinne	who has beaten them ?
khēr hōvnē	may they have health.

Sometimes, but rarely, a double pronominal affix is used.

Examples.

rupēā dittā him is	I have given him a rupee.
rupēā dittē him is	I have given him rupees.
māreā him is	I have beaten him.

Note.—Closely connected with this subject is that of the negative verb with pronominal affixes noted under 'Verbs.'

INTERROGATIVE PRONOUNS.

The interrogative pronoun is as follows :—

kaun		who ?		keā or chē	what ?
		<i>Masculine and Feminine.</i>		<i>Neuter.</i>	
		<i>Singular.</i>		<i>Plural.</i>	<i>Singular and Plural.</i>
Absolute	...	kaun		kaun	keā or chē
Oblique	...	ke		kinhē or kinhō	kitē

The following table gives the most common pronominal forms

Class of Pronoun.	Absolute.	Oblique.	Quantity.	Size.	Likeness.	Share.
Near demonstrative	e (this)	ī	itla (thus much) { edā or ijedā }	(thus big)	ējha (like this)	itwā (such)
Far demonstrative	o (that)	ā	utla (as much) { ōdā or ūjedā }	(so big)	ōjha (like that)	utwā (such)
Interrogative.	m. f. kaun (who)	kō	kitla (how much) { kōdā or kējedā }	(how big)	kīhā or kējha }	kitwā (what share).
	n. keā or chē (what?)	kitt				
Relative	adj. kerhā (which)	na	jitlā (as much) { jēdā or jējedā }	(as big)	jihā or jējha }	jitwā (as much).
	jō jerhā (who)	{ jō jerhe }				
Indefinite	m. kōi	kēhō	{ kinōhē ph. }			
	f. kāl or kēl	kēhī sing.				
	pl. kēl or kēl	kinōhē				
	s. kulh					

OTHER PRONOMINAL FORMS.

The following table gives the declension of some of the pronominal forms:—

MEANING.	SINGULAR.				PLURAL.			
	Nominative.		Oblique.		Nominative.		Oblique.	
	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
this	o	e		i	e	e	inhā	inhā
that	o	o	ū	ū	o	o	unhā	unhā
who?	kaun	kaun	kē	kē	kaun	kaun	kinhā	kinhā
who	jō	jō	jē	jē	jō	jō	jinhā	jinhā
this very	ihō	ihā	ihī	ihī	ihē	ihē	ināhā	ināhā
that very	ūho	ūhā	ūhī	ūhī	ūhe	ūhe	unāhā	unāhā
some, any	kōi	kāl	kēhē	keihī	kēi	kēi	kinēhē	kinēhē
like what?	kēhā	kīhī	kēhe	kīhī	kēhe	kīhā	kēhā	kīhā
like which	jihā	jeihī	jīhe	jeihī	jīhe	jeihā	jīhā	jeihā
like this	ējihā	ējeihī	ējīhe	ējeihī	ējīhe	ējeihā	ējīhā	ējeihā
like that	ōjīha	ōjeihī	ōjīhe	ōjeihī	ōjīhe	ōjeihā	ōjīhā	ōjeihā
of this very kind	ihōjīha	ihājeihī						
of that very kind	uhōjīha	uhājeihī						

The word *hōrī* (*abl. hōrā*) is used in the plural in a curious way as a sign of respect for a third person, somewhat like *sāhib*, e. g.—

<i>malik hōrī āin</i>	his honour the malik has come,
<i>malik hōrā ākheā</i>	the malik said.

jihā (*fem. jēihī*) is used after an adjective to mean 'a little,' 'rather,' e. g., *chitta jihā vatta*, a whitish stone.

<i>hekko jāha</i> <i>m.</i>	} or {	<i>hikk kōī</i> <i>m.</i>	} all the same.
<i>hekkā jēhī</i> <i>f.</i>		<i>hikkā kāī</i> <i>f.</i>	
		<i>hikko kujjīh</i> <i>n.</i>	

apē, self, both in absolute and agent, singular and plural, e. g.—

<i>mai āpe gēā</i>	I went myself.
<i>ū āpē kitā</i>	he did it himself.
<i>assā āpe gēc</i>	we went ourselves.
<i>assā āpe kitā</i>	we did it ourselves.

The genitive form is *āpnā*—own, and the locative form plural is *āpat lch*—among selves, e. g., *asāde āpat lch*—among ourselves.

ADVERBS.

What may be called the pronominal adverbs are shown in the following table in continuation of the similar table of pronouns:—

Class.	Manner.	Time.	Place of rest.	Direction towards.	Place from.	Condition or cause.
Near demonstrative	Iwə (thus) ...	huṇ (now) ...	{ itth itthe itthā }	ēḍa, innu (hither)	itthō (hence)	...
Far demonstrative ...	ūwə (so) ...	tā, taḍḍā (then)	{ utthe utthā utth }	ōḍa, unnu (thither)	utthō (thence)	tō (then)
Interrogative ...	kīwə how? ...	kaḍḍā (when?)	{ kitth kitthā }	kitth kitthā kēḍe kinn (whither?)	kitthō (whence)	kīū (why)
Relative ...	Iwə (as) ...	jaḍḍā (when)	{ jitth jitthā }	jeḍe (whither)	jitthō (whence)	jē (if)
Indefinite ...	kīwə (some how)	kaḍḍā (some time)	kitthāi (some-where)	kinte (some-whither)	kitthāō (from some-where).	...

The adverbs of rest are made emphatic by changing the -ā into -eī, e.g., ittheī in this very place, uttheī, in that very place. But kithāī and kiḍāhī mean "somewhere or other" kaḍāhī kaḍāhī "sometimes."

Other common adverbs are—

ADVERBS OF PLACE.

urhe			
urhā, ōrte, urāte	} hither.	mōkle	far.
parē pōrtē, parā,	farther off, beyond.	agēre, agērā	farther ahead.
parāte		plohēre	farther behind.
nēro, kōlhū	near.	nāl nālonāl	close by.
aggā, agghā, aggū te	ahead.	talle, hēth	below.
pichhā, pichhū te	behind.	addhvich	between.
sāmhṇe, mōhar	in front.	andar, andir	inside.
utte	above.	bāhr	outside.
val	back.	innō unnō	} on all sides.
pāsse, hekk pāsse	aside.	inte unte	
urwār, urār	on this side.	chō phēr	roundabout.
pār	on the further side.		

ADVERBS OF TIME.

hun tōri, aḷḷan	as yet.	ī vāri	} this time.
ajj	to-day.	ī phērē	
kāl, kālā	yesterday.	itwārī	} this year.
kalatthū	the day before yesterday.	itrōke, Isāl	
aratthū	three days ago.	par	last year.
sabāh, dēhā	to-morrow.	parār	the year before last.
bēe dīh, bēe	the day after to-morrow.	attar parār	three years ago.
dihāre, bell		ānde sāl	next year.
sabāh.		aggānde	in future.
trī sabāh	three days hence.	nitt rōz dīhārī	daily.
mōhir		saddā	always.
peihle, peihlū	} at first.	sawēle, sawāl	early.
vatt	} again.	dhammi	at dawn.
val		mundh kanū	from the very begin- ning.
agge	before.	dū pāhrā kū	at noon.
pichhe	afterwards.	dēhū latthe	at sunset.
ōrik			
chhēkir	} at last.		

OTHER ADVERBS.

na, nahī	not.	jaltī	} quick.
bahū, dhār	very.	shitābī	
changī tarhā	quite, thoroughly.	aslū nahī	not at all.
aslū	altogether.	vī	also, too.
mukarra	} certainly.	ghatt	less.
zarūr		sagwā	identically.
vaddh	more.	massā	hardly.
vakkho vakkh	} separately.	hōjē	slowly, softly.
anjo anj			

Some of these adverbs are the locative case of substantives or adjectives, and other locatives of nouns signifying time or place are similarly used, e.g.—

mōkīa	far off, in the distance.	rāt dēhū	night and day.
rātī	at night.	vaḍḍā vēḍ	at sunrise.
dāhā	by day.	fazir	in the morning.
orīk	} at last.		
chhēkī			

Some ideas expressed adverbially in English are expressed by means of an adjective agreeing with the noun, e.g.—

nirā	} only, alone.	tikkhā	quick.
chharā		mōkīa	far.
kāhā			

dādhā, exceedingly, e.g., dādhī changī gā (an exceedingly good cow).

COMPARISON OF ADVERBS.

Some adverbs ending in -ē make a comparative by changing it into -ārē, e.g.—

aggē	ahead.	aggērē	farther ahead.
parē	beyond.	parārē	farther beyond.

Inseparable prefixes and affixes.

The prefix an or bin- means a negative, like the English prefix un-, e.g.—

changgā	well.
an changgā	ill.
bin-saḍe	uninvited.
bin-puchohhe	without asking.
bin-pīte gā	he went without drinking.

The prefix sa- means 'good' and ka- means 'bad,' e.g.—

sapōtr	a good son.	saukhā	easy.
kapōtr	a bad son.	aukhā	difficult.

POSTPOSITIONS.

Some of the commonest postpositions have been given when discussing the noun. They are repeated here, with some others. They are always placed after the noun they govern, as in the English forms "henceforth," "therewith," "heroby," "homeward," "sea-wards," "man-like"; and the noun is always put in the oblique form. Some of them are adverbs or the locative case of nouns and govern the preceding noun with the help of the postposition *de* (of), e.g., *ghar de bāhir*, outside the house. Many are used either with or without *de*, e.g., *ũ nāl* or *ũ de nāl*, along with him. The only postpositions that are declinable are those of the genitive, *dā*, *de*, *deā*, *dī*, *diā* (of), which agree with the governing noun in gender, number and case like an adjective.

Postpositions.

<i>kū</i> , <i>kū</i>	to.	<i>innō unnō</i> , <i>inte</i>	on all sides of.
<i>ō</i> , <i>thū</i> , <i>ū</i> , <i>kanū</i> ,	from.	<i>unte</i> , <i>āsse</i>	
<i>kinū</i> , <i>kinū</i> .		<i>pāsse</i> .	
<i>ich</i> , <i>vich</i> , <i>de</i>	in,	<i>kān</i> , <i>kite</i>	for the sake of.
<i>vich</i> .		<i>teli</i> , <i>tōlī</i>	up to, as far as, till,
<i>te</i>	on, at, to (a place)."		until.
<i>utte</i> , <i>de utte</i>	above.	<i>nērā</i>	near.
<i>kōl</i> , <i>kōlhū</i> , <i>de</i>	with, in possession of.	<i>ure</i> , <i>kanū</i>	on this side.
<i>kōl</i> .		<i>urwār</i> .	
<i>nāl</i> , <i>de nāl</i>	along with, close to.	<i>pare</i> , <i>kanū pār</i>	beyond.
<i>bina</i> , <i>bājh</i> , <i>kanū</i> ,	without.	<i>de sangat</i>	together with.
<i>siwā</i> .		<i>sāmhṇe</i>	in front of.
<i>dhir</i> , <i>vall</i> , <i>dō</i>	towards.	<i>hār</i> , <i>vāngū</i>	like.
<i>pāsē</i>		<i>de picḥhe</i> , <i>de</i>	behind.
<i>addh vich</i>	between.	<i>picḥhū</i>	
<i>hēth</i> , <i>talē</i>	below.	<i>de bāhir</i>	outside.
<i>de aggā</i> , <i>aggo</i> ,	before.	<i>chōphēr</i>	round about.
<i>aggū</i> .		<i>de pārū</i> , <i>sabab</i>	through, by means of.
<i>andir</i> , <i>andar</i>	inside.		

Note.—When the postposition *ō* or *ū* (from) is added to another postposition, or to an adverb, ending in a vowel, the vowel is dropped, e.g., *uttū* (from above), *talō* (from below), *aggō* (from in front), *picḥchō* (from behind), *kitthō* (whence), *hthō* (hence), *kōlhū* (from the possession of), *vichchū* (from within). Although *ū* has the meaning of from, it is often added to a postposition or adverb without giving the meaning of 'from', e.g., *kōlhū*, in possession of; *aggū*, in front; *picḥchū*, behind; *vāngū*, like.

CONJUNCTIONS.

Common conjunctions are as follows:—

te, atte	and.	jane	as it were, that is to say.
je	that, if, as, because.	hikke.. hikke	} either, or.
jēkar	if,	yā...yā	
klū	why.	par, bhal	but.
bhal	however.	klkur, kiwē	how.
tōre jo	although.	jikur, rē	as.
bhāwē...bhāwē	whether...or.	tā	yet, then.
vall, vatt, phir	then, again.	mattā	lest, that not, so that if.
jaḍḍan...taḍḍan	} when...then.	ke	or.
jaḍḍā...taḍḍā			

INTERJECTIONS.

In calling to a person, the interjection (oh!) varies according to the sex of the person addressing or addressed.

vō	man calling to man.	vē	woman calling to man.
nī	addressed to a woman.	van, aī	woman calling to woman.

Husband and wife avoid calling each other by name, but if possible bring in a son's name, e.g.—

vē Sher Muhammad de pōā	Oh Sher Muhammad's father!
nī Sher Muhammad dī mā	Oh Sher Muhammad's mother!

ê is used in sorrow, joy or wonder, e.g.—

ê sachichea Khudāeā	O true God!
ê pāk Parwardigārā	O pure Cherisher!
ê Aliāh Sālā	O Lord God!

Other interjections or exclamations are—

hā, ji	yes.	leh	expressive of protest.
nā, nahī, <u>khāl</u>	no.	tō tō	call to a dog.
<u>khā</u> , sāl	Sir.	plsh plsh	call to a cat.
bhalā	(in answer to a call), yes, well, hallo.	chakhe chakhe dhur dhur	} get away! (to a dog).
jiwā tū	mayest thou live, yes Sir.	chur chur pishe pishe	
ji	Sir, pl. jivō.	jhabb	quick.
Khudā jānē	} God knows.	jamb vanj	wait a bit.
Allāh jānē		jamb jamb ā	come often.
majāl	impossible! never!	sadke	bravo.
dhann	bravo! blessings on!	hasbī (for hasbī Allāh	} God protect you, said when one's foot slips or horse stumbles.
phitt	curse on.	Allāh dēsi	
hāē hāē	alas.	bhī Allāh	} God will give. never mind (after all there's God).
ōh ōh	for shame.	makkhā	
hallā	yes, indeed (surprise).	akkhā	} says I. he says he.
hallā sāl	(will you listen) please Sir?	radd balāl	
shukkar	thanks (be to God).	dūr balāl	} may misfortunes be far from thee, used as a welcome by women.
<u>khēr</u> mēhr ē	all right!	bhatth	
<u>khēr</u> mēhr I	are you all right?		} curse on, lit. to the oven with.
bismillāh	in God's name.		
hā	} expressive of displea- sure or anger.		
thōh			

cha (rise) is often interjected in a sentence and generally implies suddenness or unreasonableness of action, e.g.—

us cha ākheā

he up and said.

MODES OF ADDRESS.

To a stranger	... {ō jiwā ... {ō khēr āvi	Ho! may you live! Ho! may good come to you!
To a friend	... bhāl, gālh sup	Brother! listen.
To an old man.	... bābā	O old man!
To a woman	... māl	Oh mother!
To a husband	... shālā jiwā	please God you may live!
To a father	... bābū.	
To a sister	... kākī.	
To a brother	... kākā.	
To a mother	... {māl. ... {ammā.	

THE VERB.

INTRANSITIVE AND TRANSITIVE.

Verbs may be divided into Intransitive or Neuter, and Transitive or Active Verbs. In a great many cases an Intransitive root has a corresponding Transitive root, usually formed by strengthening the vowel of the root; and this again can often be turned into a Double-Transitive or Causal Verb by a further change in the root.

FORMATION OF TRANSITIVE VERBS.

What may be called the regular formation of a Transitive or Double-Transitive Verb is made by adding to the root *-ā*, or after a vowel *-wā*, and in this case the vowel of the original root is weakened, from *ā* to *a*, from *ē* or *i* to *i*, from *ō* or *ū* to *u*.

The root thus formed becomes a new verb, subject to the usual inflections.

Root.	Meaning.	Transitive or Double- Transitive root.	Meaning.
mār	strike.	marā	cause to be struck.
bhaḥ	run.	bhaḥā	cause to run.
pi	drink.	piwā	cause to drink.
chā	raise.	chawā	cause to raise.
appiḥ	reach.	appiḥā	cause to reach.
pā	put.	pawā	cause to put.

Most of the common roots, however, form their transitive irregularly, the vowel being generally strengthened, and sometimes the consonants changed.

<i>Intransitive.</i>		<i>Transitive.</i>	
Root.	Meaning.	Root.	Meaning.
cha	rise.	chā	raise.
bhaḥ	break.	bhaḥann	break.
truḥ	break.	truḥ	break.
pē	lie.	pā	put.

*Intransitive.**Transitive.*

Root.	Meaning.
gah	be threshed.
dhā	fall down.
lāh	come down.
lag	be applied.
chhuṭṭ	escape.
vīk	be sold.
nikkal	go out.
var	go into.
budd	be drowned.
ṭur	move.
chārḥ	go up.
nikkhār	separate.
phiss	be crushed.
diss	be seen.
pāṭ	be torn.
rīḥ	roll.
luḥ	be swept away.
sār	burn.
dhuk	arrive.
ā	come.
tap	be hot.
khuss	be seized.
chhīṛ	go to pasture.
phass	be snared.
puss	be moistened.
vēh	be ploughed.
jūr	be joined.
mūr	go back.
khā	be eaten.
pis	be ground.
sīp	be sewed.
ḍubbh	be milked.
pī	drink.
jupp	be yoked.
jāp	be known.
muiss	be cheated.
bājḥ	be fastened.
rēh	stay.
jamm	be born.

Root.	Meaning.
gāh	thresh.
dhā	knock down.
lāh	take down.
lā	apply.
chhōṛ	{ set free.
chhaḍḍ	
vāch	sell.
kaḍḍh	put out.
vār	put into.
bōṛ	drown.
ṭōṛ	make to move.
chārḥ	put up.
nakhēr	separate.
phē	crush.
dass	point out.
pār	tear.
rārḥ	roll.
lōṛḥ	sweep away.
sār	burn.
dhō	carry, fetch.
āṇ	bring.
tā	heat.
khōh	seize.
chhōṛ	take to pasture.
phassā, nhahā	snare.
pussa	moisten.
vāh	plough.
jōṛ	join.
mōṛ	turn back.
khā	eat.
pih	grind.
sī	sew.
ḍōh	milk.
pilā	cause to drink.
jō	yoke.
jāṇ	know.
mōh	cheat.
baddh	fasten.
rakkh	place.
jann	bring forth young.

PASSIVE VOICE.

What may be called the regular formation of a passive is made by adding -I to the root of the transitive verb, and shortening the vowel of the root; or if the root ends in -ā, by changing it into -ī. The new root thus formed is subject to the usual inflections, but adds j before a vowel, instead of w. The accent is always on the -I.

Examples.

<i>Transitive.</i>		<i>Passive.</i>	
Root.	Meaning.	Root.	Meaning.
mār	strike.	marī	be struck.
kapp	cut.	kapi	be cut.
parnā	marry.	parni	be married.
gaḍḍ	sow.	gaḍī	be sown.
lō	knead.	lūi	be kneaded.
saḍḍ	call.	saḍī	be called.
likkh	write.	likhi	be written.
ān	bring.	anī	be brought.
ḍē	give.	ḍahī	be given.
ghinn	take.	ghini	be taken.

Many transitive verbs, however, as already stated, have a corresponding intransitive verb, which has a passive signification. Some of these are repeated here for convenience.

<i>Transitive.</i>		<i>Intransitive or Passive.</i>	
Root.	Meaning.	Root.	Meaning.
khā	eat.	khāi	be eaten.
vāh	plough.	vāh	be ploughed.
khōh	seize.	khuss	be seized.
tā	heat.	tap	be heated.
sār	burn.	sar	be burned.
pīh	grind.	pīs	be ground.
sī	sew.	sip	be sewed.
ḍōh	milk.	ḍubbh	be milked.
ugār	collect (revenue).	ugar	be collected.
jō	yoke.	jupp	be yoked.
jān	know.	jāp	be known.
chhōr	leave.	chhuṭṭ	be left.
usār	build	ussar	be built.

Indeed almost every intransitive verb which has a corresponding transitive root may be said to be a passive voice of the latter.

COMPOUND VERBS.

Sometimes the meaning of a verb is intensified by doubling the root or by adding to it the root of another verb. In such a case the second root only is subject to inflection.

Roots.	Literal meaning.	Acquired meaning.
mār ghatt	strike-pour.	kill.
mār saṭṭ	strike-throw.	kill.
ghinn ghinn	take-take.	take altogether.
kar chhaḍḍ	do-leave.	finish.
ān ḍē	bring-give.	bring.
ṭur pē	go-lie.	start.
bēh vanj	sit-go.	sit down.
saṭṭ ghatt	throw-pour.	throw down.
bhaji pē	run-lie.	run away.

The root *cha* (rise) is often prefixed to another root to imply the suddenness or unreasonableness of the action, e.g., *us cha akheā* (he up and said), *gāh cha kaḍḍhi* (he up and abused me).

THE VERBAL NOUN.

The verbal noun, expressing the act or state implied by the verb, is formed by adding *-nā* to the root. If the root ends in *r* or *l*, the termination is *-nā*; and if the root ends in a vowel, it is *-unā*. This noun is declinable like a masculine noun in *-ā*. Verbal nouns are also formed similarly from passive forms, adding 'j' or 'v' before *nā* when the form ends in 'i'.

Examples.

Root.	Meaning.	Verbal Noun.	Meaning.
vanj	go.	vanjā	going.
bhaji	run.	bhajiā	running.
ghinn	take.	ghinnā	taking.
ḍekh	see.	ḍekhā	seeing.
vāh	plough.	vāhā	ploughing.
kar	do.	karnā	doing.
nikkal	go out.	nikkalnā	going out.
khaj	stand.	khajā	standing.
ā	come.	āunā	coming.
khā	eat.	khāunā	eating.
pī	drink.	piunā	drinking.
ḍē	give.	ḍēunā	giving.

Root.	Meaning.	Verbal Noun.	Meaning.
parñi	be married.	parñiṇā	being married.
mañi	be struck.	mañiṇā	being struck.
khasi	be snatched.	khasiṇā	being snatched.
dhasi	be thrown down (in wrestling).	dhasiṇā	being thrown down.
kapi	be cut.	kapiṇā	being cut.

The verbal noun in *-ñā* or *-ṇā* is used to express will or necessity and when so used takes the subject in the agent case.

Examples.

karnā hōsī	it will have to be done.
Iwē nahi karnā	one should not act thus.
ū nahi karnā	he will not do it.
tō nahi karnā	you will not do it.
tē dēuṇā	you will have to give.
tusā pāñi piṇṇā ē	will you drink water?
mē ūdā riṇṇ dēuṇā ē	} I owe him a debt.
ūdā mē dēuṇā ē	
mē kanū ū lēhṇā ē	} he owes me a debt.
I mēdā riṇṇ dēuṇā ē	
ū kanū mē lēhṇā ē	
sabbhñā marnā hō	all must die.

Note.—The present and past participles are also used as verbal nouns. See below.

The Infinitive.

The infinitive is formed by adding *-añ* to the root of the verb; or if the root ends in a vowel by adding *-wan*. Passives take *-jan*. In Muzaffargarh the nominative also ends in *añ*, not *un*. It is sometimes used as a verbal noun.

Examples.

Root.	Meaning.	Infinitive.	Meaning.
kar	do.	karañ	to do.
ṭur	move.	ṭurañ	to move.
khēḍ	play.	khēḍañ	to play.
bhañ	run.	bhañjañ	to run.
khā	eat.	khāwañ	to eat.
pi	drink.	piwan	to drink.
dē	give.	dēwañ	to give.
mañi	be struck.	mañijañ	to be struck.
badhi	be bound.	badhijañ	to be bound.
si	sew.	siwan	to sew.

ABSOLUTE CASE.

bhīṛaṇ chaṅgā nahl	it is not good to fight.
karaṇ hosi	it will have to be done.
kaḍḍā ṭuraṇ hōsi	when are we to go ?
āaṇ jāaṇ	} comings and goings.
āwaṇ vanjaṇ	
lēaṇ dēwaṇ	} takings and givings, dealings.
lēaṇ dēaṇ	

OBLIQUE CASE.

mē kamm karaṇ gēā	I went to do something.
mē dānd vēchaṇ gēā	I went to sell a bullock.
o dēkhaṇ āeā	he came to see.
māraṇ gēā ultā marījaṇ laggā	he went to give a beating, but on the contrary he began to be beaten.
assā vassaṇ jōgē nisse	we are not able to live.
mēḍe āwaṇ kanū pēlhū mōeā	he died before my coming.

THE VERBAL AGENT.

The verbal agent is formed by adding *-wālā* to the oblique form of the verbal noun or infinitive. It is declinable like nouns in *-ā*, taking *-ī* in the feminine.

Examples.

Root.	Meaning.	Verbal Agent.	Meaning.
kar	do.	karnēwālā or karaṇwālā	a doer.
bhaṭṭ	run.	bhaṭṭēwālā or bhaṭṭaṇwālā	a runner.
pi	drink.	piṇēwālā or piwaṇwālā	a drinker.
a	come.	āṇēwālā or āwaṇwālā	a comer.
dē	give.	dēṇēwālā or dēwaṇwālā	a giver.

THE PRESENT PARTICIPLE.

The present participle of all verbs ends in -dā, and is declinable like an adjective in -ā.

(1). Intransitive verbs, the root of which ends in a consonant, simply add -dā to the root.

Examples.

Root.	Meaning.	Present Participle	Meaning.
mar	die.	mardā	dying.
ṭur	move.	ṭurdā	moving.
vik	be sold.	vikdā	being sold.
nikkal	come out.	nikkaldā	coming out.
khaj	stand up.	khardā	standing up.
samm	sleep.	sammdā	sleeping.

(2). Causal, intransitive and passive verbs, the root of which ends in a vowel or -h, add -ndā to the root.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
ā	come.	āndā	coming.
pī	drink	pīndā	drinking.
jī	live.	jīndā	living
lōh	descend.	lōhndā	descending.
vikā	be sold.	vikāndā	being sold.
bāh	dwelt.	bāhndā	dwelling.
parṇī	be married.	parṇīndā	being married.
hungā	cause to howl.	hungāndā	causing to howl.
bakā	cause to bleat.	bakāndā	causing to bleat.
marī	be beaten.	marīndā	being beaten.
badhī	be bound.	badhīndā	being bound.

(3). Causal verbs ending in -ā often change the -ā into -ēndā.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
pīā	make to drink.	pīēndā	making to drink.
bhajā	make to run.	bhajāēndā	making to run.
appā	cause to reach.	appāēndā	causing to reach.

(4). Transitive verbs either form the present participle in the same way as intransitive verbs, or, more often, add *ēnda* to the root and shorten the vowel of the root, if long.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
kar	do.	karēnda	doing.
mār	strike.	marēnda	striking.
ṭor	make to move.	ṭurēnda	making to move.
bannh	tie.	bannhda	tying.
bōl	speak.	bulēnda	speaking.
gōr	turn a well wheel.	glrēnda	turning.
dō	give.	dēnda	giving.
ghinn	take.	ghinnēnda	taking.
chhōr	let go.	chhurēnda	letting go.
vāch	sell.	vichēnda	selling.
kaddh	put out.	kaddhda or kaḍ- ḍhēnda	putting out.
sār	burn.	sarēnda	burning.
mōr	turn.	murēnda	turning.
khā	eat.	khānda	eating.

Irregular.

dākh	see.	dēnda	seeing.
ākh	say.	ānda	saying.
vanj	go.	vānda	going.
pē	lie.	pōnda	lying.
pā	put	pānda	putting.

The present participle is used as a verbal noun in the locative case ending in *ā*, e.g., *mēḍē āndeā mōēā*, he died on my coming (as I came).

THE PAST PARTICIPLE.

All past participles end in *-ā* and are declinable like adjectives in *-ā*.

(1). The regular mode of forming the past participles is by adding *-eā* to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
mār	strike.	māreā	struck.
ā	come.	āeā	come.
satt	throw.	satteā	thrown.
ṭur	move.	ṭureā	moved.
vōch	sell.	vōcheā	sold.
hō	become.	hōeā	become.

(2). Some verbs add only *-ā* to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
chhuṭṭ	escape.	chhuṭṭā	escaped.
baddh	bind.	baddhā	bound.
khar	stand up.	kharā	standing.
chukk	mistake.	chukkā	mistaken.
sukk	dry up.	sukkā	dried up.
budd	sink.	buddā	sunk.

(3). Many verbs, however, form their past participle irregularly. Some of the commonest are these :—

Root.	Meaning.	Past Participle.	Meaning.
lēh	descend.	lattha	come down.
ḍe	give.	ḍitta	given.
ḍōkh	see.	ḍiṭṭhā	seen.
vass	rain.	vuṭṭhā	rained.
bannh	bind.	baddhā	bound.
nass	flee.	naṭṭhā	fled.
labbh	be obtained.	laddhā	obtained.
ḍhē	fall.	ḍhaṭṭhā	fallen.
nikkal	come out.	nikatthā	come out.
sunjāṇ	recognise.	sunjātā	recognised.
khā	eat.	khādā	eaten.
thī	become.	thēa	become.
jō	yoke.	juttā	
khar	stand.	kharōtā	standing.
ḍahl	be given.	ḍheā	been given.
plch	be watered.	pitā	watered.
pl	drink.	pitā	drunk.
bhaḷ	be broken.	bhannā	broken.
bhaḷ	run.	bhannā	run.
bāh	sit, dwell.	belṭhā, bōṭhā	sat.

Examples—concluded.

Root.	Meaning.	Past Participle.	Meaning.
ghinn	take.	giddhā	taken.
jann	bring forth young.	jāēā	brought forth.
jāp	know.	jātā	known.
puj	arrive.	punnā	arrived.
limb	plaster.	littā	plastered.
rāh	sow.	rādhā	sown.
vēh	be ploughed.	vūṛhā	ploughed.
vanj	go.	gēā	gone.
pō	lie.	pēā	lain.
kamā	earn.	kamattā	earned.
pih	grind.	plṭhā	ground.
samm	sleep.	suttā	slept.
gunnh	plait, knead.	guhḍhā	plaited, kneaded.
tap	be heated.	tattā	heated.
kar	do.	kittā or kittā	done.
mar	die.	mōcā, mōā	dead.
kumā	wither.	kumāṇā	withered.
pōnch	arrive.	pōntā	arrived.
kōh	butcher.	kuṭṭhā	butchered.
ān	bring.	āndā	brought.
sī	sew.	sītā	sewed.
dhā	bathe.	dhāntā	bathed.
rēh	stay.	rēhā	stayed.
vikk	be sold.	vikāṇā	sold.
ḍubbh	be milked.	ḍuddhī	milked.

(4). Passives form their past participle by adding -jgea or -jpea to the root, and many intransitive verbs with a passive signification form their past participle similarly in -ijgeā or -ljpeā.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
marī	be beaten.	marījgeā	been beaten.
kapī	be cut.	kapījgeā	been cut.
parnī	be married.	parnījgeā	been married.
badhī	be fastened.	badhījgeā	been fastened.
puss	be moistened.	pussijpeā	been moistened.
vaḍhī	be cut.	vaḍhījpeā	been cut.
paṭī	be torn up.	paṭījgeā	been torn up.
rahl	be sown.	rahljgeā	been sown.
jhaṛī	be cleaned.	jhaṛījgeā	been cleaned.
part	return.	partijgeā	returned.
likkh	write.	likkhijgeā	been written.

The passive is sometimes used with the postposition 'from,' e.g.—

mā kanū nahī likhīndā I cannot write it *thit*. It is not written by me).

The past participle is also used as a verbal noun with a past signification, e. g.—

bin sagde āeā	he came without having been invited.
bin pite gēā	he went without having drunk.
bin ! karam kīte do	without having done this job.

The past participle is used in a peculiar way with hōeā and the agent case, e.g.—

tusā Multān gīṭhā hōeā hō	have you seen Multan ?
gīṭhā hōeā so	we have seen it.

Any past participle may be used as an adjective by adding hōeā to it, e. g. ujri hoī jā, a deserted place; khādā hōeā ann, grain that has been eaten.

THE INDEFINITE PARTICIPLE

The indefinite participle, used along with another verb, is generally merely the root, in its active or passive form, the letter j being added to passive forms ending in l.

Examples.

mā bhullī pē gēā	I lost my way.
o partī āeā	he came back.
kikītar phullī pēā	the acacia has blossomed.
uṭṭhī khaj	stand up.
uṭṭhī ā	get up and come.
uṭṭhī vanj	get up and go.
sunī vanj	listen before you go.
ḍaasī vanj	tell before you go.
vanjījī pēā	been lost.
chavījī gēā	been liked (taken away).

THE IMPERATIVE.

(1). The ordinary imperative in the 2nd person singular consists simply of the root of the verb without any termination, and in the plural is formed by adding -ō to the root.

Examples.

Root.	Meaning.	<i>Imperatives.</i>	
		Second person singular.	Second person plural.
ā	come.	ā	āō.
kar	do.	kar	karō.
ghinn	take.	ghinn	ghinnō.
ḍē	give.	ḍē	ḍēō.
ṭur	start.	ṭur	ṭurō.

Exceptions.

lāh	descend.	lāh	lahō.
pō	lie.	pō	pōvō.

(2). The polite imperative is formed by adding to the root of the verb in the singular -ī, and in the plural āhē or -eāhē, which has the effect of shortening the vowel of the root. If the root ends in a vowel, the terminations are -wī or -wē and -veāhē.

Examples.

Root.	Meaning.	<i>Polite Imperative.</i>		Meaning.
		Singular	Plural.	
ḍēkh	see.	ḍēkhī	ḍēkhēāhē or dīkhāhē	be pleased to look.
uṭṭh	get up.	uṭṭhī	uṭṭhēāhē or uṭṭhāhē	be pleased to get up.
ā	come.	āwī, āwē	aveāhē or avāhē	be pleased to come.

THE IMPERSONAL VERB.

The impersonal verb is formed by adding -lē to the root, and has the meaning "it is to be, etc."

Examples.

tō kū keā ākhlē	what is to be said by us to you ?
kamm karlē	the work is to be done.
jāngal jāṭṭ na chhērlē	vexing a peasant is not to be done in the jungle.

IRREGULAR.

keā kichē

what is to be done?

PERSONAL ENDINGS.

The general personal endings are as follows :—

Person.	Singular.	Plural.
First	-ā	-u
Second	-e	-ō
Third	-ē	-in

When these are added to a root ending in a vowel, a *v* or *w* is inserted, except in the passive when a *j* is inserted.

AUXILIARY VERB.

The auxiliary verb (I am, &c.) in the present tense when pronounced rapidly is little more than these personal endings. The full form, however, has an *h* before them.

Present Tense (I am, etc.)

Person.	Contracted form.	Full form.	Meaning.
<i>Singular</i>			
First	ā	hā	I am.
Second	ē	hē	thou art.
Third	ē	hē	he is.
<i>Plural.</i>			
First	ā	hā	we are.
Second	ō	hō	you are.
Third	in	hin or han	they are.

*Note (1).—*The first person singular is often contracted with a word ending in -ā into -ā, e. g., mē kīā (I am a worm). The third person singular is contracted with a word ending in -ā into -ē, e. g., change (it is good). The third person plural contracted with a previous word ending in a vowel into ēn. Examples.—tōdā kīā ghōrlēn (how many marks have you); eh gāl gabbhanēn (these cows are in calf); kapkāl changlēn (the wheat crops are good).

*Note (2).—*In the third person singular after a word ending in a vowel a *v* is sometimes inserted, e. g., eh kō vō (what is this?).

Past Tense (I was).

Person.		Meaning.
<i>Singular.</i>		
First	... ham, hāum, hāim, hāus	I was.
Second	... hāvē, hāē	thou wast.
Third	... hā	he was.

Plural.

First	... hāse	we were.
Second	... hāve	you were.
Third	... hāin or āhih	they were

The feminine is the same as the masculine, except in the third person singular, when the feminine is hāi.

NEGATIVE VERBS.

These tenses of the auxiliary verb are combined with the negative particle na (not) to form negative verbs.

NEGATIVE AUXILIARY VERB.

Present Tense (I am not)

Person.	Singular.	Meaning.	Plural.	Meaning
First	... nlmhī	I am not.	nīhsā or nīssā	we are not.
Second	... { nīhvi or nehi }	thou art not.	nīhvā or nēhe	
Third	... { nīhsī or nēih or nahī }	he is not.	nīnnhā or nēhn	they are not.

These terminations may be compared with the pronominal affixes.

Past Tense (I was not).

Person.	Singular.	Meaning.	Plural.	Meaning.
First	... { <i>nāhim</i> or <i>nāhis</i> }	I was not.	<i>nāhsse</i>	we were not.
Second	... <i>nāhē</i>	thou wast not.	<i>nāhvē</i>	you were not.
Third	... <i>nāhā</i>	he was not.	<i>nāhin</i>	they were not.

These negative verbs are usually placed not at the end of the sentence but before the verb to which they are attached. They are used both with intransitive and transitive verbs, even when the latter is in the past tense, *i.e.*, the pronoun implied in the auxiliary may be either in the nominative or the agent case.

Examples.

NOMINATIVE CASE.

<i>nīmhi gēā</i>	I have not gone.
<i>nīhsē charhē</i>	we have not mounted.
<i>nēhi charhēā</i>	hast thou not mounted ?
<i>nīhvē gēā</i>	have you not gone ?

• AGENT CASE.

<i>nīmhi dīṭhā</i>	I have not seen it.
<i>nīhsē kītā</i>	he has not done it.
<i>kamm nīhvē karēnde ?</i>	are you not doing the work ?
<i>nīsē karēnde</i>	we are not doing it.
<i>ajān ninnhē kītā</i>	they have not done it yet.

DATIVE.

<i>ajān hukm nīsē dhēā</i>	no order has been given us yet.
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The other parts of the auxiliary verb are taken from the verb *hō* or *thi* (become) which are conjugated as follows :—

	Root.	Verbal noun.	Infinitive.	Present Participle.	Past Participle.	Imperative.	THIRD PERSON SINGULAR.	
							Acrist.	Future.
<i>hō</i>	...	<i>hōnā</i>	<i>howaṇ</i> ...	<i>hondā</i> ...	<i>hōeā</i> ...	<i>hō</i> ...	<i>hōwē</i> ...	<i>hōsī.</i>
<i>thi</i>	...	<i>thiṇa</i> ...	<i>thiwaṇ</i> ...	<i>thindā</i> ... <i>Meaning,</i>	<i>thēā</i> ...	<i>thi</i> ...	<i>thiwē</i> ...	<i>thīsī.</i>
<i>be</i>	...	<i>being</i> ...	<i>to be</i> ...	<i>being</i> ...	<i>been</i> ...	<i>be</i> ...	<i>may be</i> ...	<i>will be.</i>

The Aorist Tense.

The Aorist tense is formed by adding the general personal endings to the root. If the root ends in a vowel a *v* or *w* is inserted, except in the passive when a *j* is inserted. It is generally used in a sort of suggestive, potential or conditional sense, but in proverbs and poetry it often has the meaning of a present tense, e.g., with the root *kar* (do).

Aorist Tense.

Person.	Singular.	Meaning.	Plural.	Meaning.
First	... kar-ā	I may do.	kar-ū	we may do.
Second	... kar-ō	Thou mayest do.	kar-ō	you may do.
Third	... kar-e	He may do.	kar-in	they may do

Aorist Passive—May be struck.

Person.	Singular.	Plural.
First	... marī jā	marī jū.
Second	... marī jō	marī jō.
Third	... marī jē	marī jin.

Exceptions.

Root.	Meaning.	Third Person Singular Aorist.
pē	lie.	pavve.
le	take	lavve.

Examples.

mē cha karā ?	what am I to do ?
mattā mē marījā	lest I be beaten.
Je ūkū akhijē	if it be said to him.

THE PAST CONDITIONAL TENSE.

The past conditional tense is formed by adding -hā to the Aorist, both in the singular and plural.

Examples.

Je mē dārū na karāhā, tā mar vanjāhā.

If I had not taken medicine, I should have died.

Je o val hōvēhā tā āvēhā.

If he had been well, he would have come.

Je o val hōvinhā tā āvinhā.

If they had been well, they would have come.

Je gābe hal vahāvin hā, dāndā dī gālh kōi puchchhe hā ?

If calves could have drawn the plough, would any one have asked for oxen ?

Je sāl hōve hā, mēdā bhirā na mare hā.

If my lord had been here, my brother had not died.

Note.—The present participle may also be used in this sense, e.g.—

assā val hondē, tā ānde.

If we had been well, we should have come.

THE FUTURE TENSE.

The future is formed by adding to the root the letter -s with the general personal endings (except that the third person singular ends in -sī not -sē). Transitives insert an ē and shorten the vowel of the root placing the accent on the ē.

Intransitive mar (die).

Person.	Singular.	Meaning.	Plural.	Meaning.
First	marṣā	I shall die.	marṣū	we shall die.
Second	marṣē	thou wilt die.	marṣō	you will die.
Third	marai	he will die.	maraiṇ	they will die.

Transitive kar (do).

Person.	Singular.	Meaning.	Plural.	Meaning.
First	karēsā	I shall do.	karēsū	we shall do.
Second	karēsē	thou wilt do.	karēsō	you will do.
Third	karēsī	he will do.	karēsīṇ	they will do.

Future Passive—shall be struck.

Person.		Singular.	Plural.
First	...	marī-sā'	marī-sū.
Second	...	marī-eē	marī-sō
Third	...	marī-sī	marī-sin.

Examples of other futures.

Root.	Meaning.	Third person singular future
ā	come.	āsī.
vanj	go.	vāsī.
pē	lie.	pōsī.
ḡhō	fall.	ḡhāsī.
mār	strike.	marēsī.
vāh	plough.	vahēsī.
rēh	stay.	rāhsī.
ḡahī	be given.	ḡheḡsī.
ḡēkh	see.	ḡēkhsī.
khā	eat.	khāsī.
ākḡ	say.	ākḡsī or akkhēsī.
ān	bring.	anēsī.
bōl	speak.	bulāsī.
pā	put.	pēsī.

THE PRESENT IMPERFECT TENSE.

The present imperfect tense is formed as in the English "I am doing" by combining the present participle (which remains declinable) with the present tense of the auxiliary verb "to be."

Examples.

Person.	Verb.	Meaning.	Contractions.
First person singular	karēndā hā	I am doing	karēnnā ā karēnn ā.
Second " "	karēndā hē	thou art doing	karēnnā ē karēnn ē.
Third " "	karēndā hē	he is doing	karēnnā ē karēnd ē.
First person plural	karēndū hai	we are doing	karēnne ā.
Second " "	karēndē hō	you are doing	karēnne o.
Third " "	karēndē hin	they are doing	karēnnon karēndin.

Other contractions are:—vēnā, I am going for vendā hā, mārḡdā dying, for mardā hā, bāhnā, I dwell, for bāhndā hā, bāhnē, vellest, for bāhndā hē.

PAST IMPERFECT TENSE.

The past imperfect tense is similarly formed from the present participle by adding the past tense of the verb to be.

Example.

Person.	Verb.	Meaning.
First person singular ...	karēndā hāim	I was doing.
Second „ „ ...	karēndā hāvē	thou wert doing.
Third „ „ ...	karēndā hā	he was doing.
First person plural ...	karēndā hāsi	we were doing.
Second „ „ ...	karēndā hāve	you were doing.
Third „ „ ...	karēndē hāin	they were doing.

THE INDEFINITE PAST TENSE.

The indefinite past tense is formed by using the past participle without any auxiliary verb.

(1). In the case of intransitive verbs the noun which forms the subject of the verb is put in the absolute case, and the verb agrees with it in gender and number.

Examples.

Indefinite Past Tense.	Meaning.
mē gōā	I went.
o mōeā	he died.

(2). In the case of transitive verbs the noun which forms the subject of the verb is put in the agent case, and the noun which forms the object of the verb may either be in the absolute form or in the oblique form with the dative postposition kũ. If the object is in the absolute form, the verb agrees with it in gender and number; if in the oblique form with

kū, the verb maintains unchanged its ending in -ā. The rule applies to all tenses of transitive verbs formed from the past participle.

Examples.

	Meaning
ū ghōṛa māreā	he struck the horse.
ū ghōṛi māri	he struck the mare.
ū ghōṛiā māriā	} he struck the mares.
ū ghōṛiā kū māreā	

THE PERFECT TENSE.

The perfect tense is formed from the past participle with the present tense of the auxiliary verb "to be."

Examples.

	Meaning.
mē suddā hā	I have slept.
tusā suddē hō	you have slept.
ū kamm kitā hō	he has done the work.

The auxiliary is often contracted with the past participle, e. g.—

	Meaning.
āeā (āeāhā)	I have come.
mai ūkū māree (mārea he)	I have struck him.
Malik hōṛi āin (āe hln)	His Honour the Malik has come.

THE PLUPERFECT TENSE.

The pluperfect tense is similarly formed from the past participle with the past tense of the auxiliary verb "to be."

Examples.

	Meaning
mē suddā hām	I had slept.
tusā suddē hāvō	you had slept.
ū kamm kitā hā.	he had done the work.

COMPOUND TENSES.

Compound tenses are formed from the present and past participles combined with the auxiliary verb **ho** (to become).

Examples.

	Meaning.
o kamm karēndā hōsī	he will be doing the work.
ū kamm kitā hōsī	he will have done the work.
karēnde hōsin	(they will be doing) perhaps they do, or no doubt they do.

What may also be called compound tenses are formed by the use of tenses of the verbs **vanj** (go) and **pē** (lie), *s. g.*—

	Meaning.
o mail geā	he has got clean away.
pāṇī pi geā	he has done drinking water.
mē vëndā pēā	I am going.
mē kamm pēā karēnā	} I am engaged in doing the work.
mē kamm karēndā pēā	
o marindā pēā	he is being beaten.
jō kapinde pēin	} the barley is being cut.
jō pē kapinde in	
būhā ditta pēā	} the door is shut.
būhā māreā pēā	
būhā latthā pēā hā	the door stood open.
būhā valea pēā hā	the door stood close d
kaṇak kapl peile	the wheat is lying cut.

PASSIVE VOICE.

While passives in **-ī** can be declined like other roots, they may also be declined by adding tenses of the verb **vanj** (go) or **pē** (lie) to the root in **-ī**, *s. g.*—

	Meaning.	Simple form.	Compound form.
First person singular future.	I shall be struck.	marisā	marī vēsā.
Third person plural future.	the bājra will be cut	bājhrē kaplsin	kappī vēsin.
Third person plural perfect.	the bājra has been cut	{ bājhrē kapījen { bājhrē vadḍh- yen.	{ bājhrē kaplī gēin. { bājhrē vadḍhī pēin,

IRREGULAR VERBS.

Among the more common irregular verbs are the following —

Root.	Meaning.	Verbal Noun.	Infinitive.	Present participle.	Past participle.	Imperative.	Third singular present.	Third singular future.
pē	lie	pōṇṇā ...	pavvaṇ ...	pōṇṇā ...	pēā ...	pō	pavve ...	pōsī.
vanj	go	vanṇṇā ...	vanjaṇ ...	vāṇṇā ...	gēā ...	vanj	vanje ...	vēsī.
ḍaḥī	be given	{ ḍaḥivṇṇā { ḍaḥiṇṇā	{ ḍaḥivaṇ { ḍaḥijaṇ	ḍaḥiṇṇā ...	ḍaḥōā	ḍaḥiṇṇo ...	ḍaḥeṇsī.
lē	take	lēṇṇā ...	lēaṇ ...	lēṇṇā ...	lēā ...	lē	lavve ...	lēsī.
lēh	descend	lēḥṇā ...	lēḥian ...	lēḥṇā ...	lēṭṭhā ...	lēh	lēhe ...	lēḥsī.
ḍē	give	ḍēuṇṇā ...	ḍēwaṇ ...	ḍōṇṇā ...	ḍuṭā ...	ḍe	ḍēwe ...	ḍēsī.
ḍēkh	see	ḍēkhṇṇā ...	ḍēkhaṇ ...	ḍēḍhā ...	ḍiṭṭhā ...	ḍōkh	ḍekhe ...	ḍēkhsī.

PASSIVE.

The following are examples of the Passive Voice :—

Root	Meaning.	Verbal Noun.	Infinitive.	Present participle.	Past participle	Third singular aorist.	Third singular future.
marī	... be struck ...	marluṇā ...	marījaṇ ...	marinda ...	marijgeā ...	marīḷe ...	marīsi.
badhi	... be bound ...	badhluṇā ...	badhījaṇ ...	badhinda ...	badhijgeā ...	badhīḷe ...	badhīsi.
paṭi	... be torn up ...	paṭluṇā ...	paṭījaṇ ...	paṭinda ...	paṭijgeā ...	paṭīḷe ...	paṭīsi.

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1. DAYS OF THE WEEK.

aditwār	}	Sunday.
aitwār		
sōār		Monday.
mangalwār		Tuesday.
buddhwār		Wednesday.
khanīs	}	Thursday.
virwār		
jumma	}	Friday.
zumma		
chhanchhanwār		Saturday.

NOTE.—Wār is often omitted. It means "day of the week", e.g., ajj kōhā wār hē? what day of the week is it to-day?

2. MONTHS.

Month.	Corresponding Eng. month.
chētr	March-April.
visakh	April-May.
jēth	May-June.
hār	June-July.
sāwan	July-August.
baddhro baddrā (Muzaffargarh)	} August-September.
assu	
kattē	October-November.
mangghir	November-December.
pōh	December-January.
māh mah	January-February.
phaggan	February-March.

NOTE.—Each Hindi month (mahina) begins about the middle of an English month.

3. POINTS OF THE COMPASS.

Noun.		Adjective.
kottab	north	
dakkhin	south	dakkhani belonging to the south.
sejj ubhār }	east (sunrise)	dīn bhārī belonging to the east.
dīh bhār }		
dilāh }	west (sunset)	dīlahī belonging to the west.
dīh lah }		
dēhlāh }		
sijjh ubhār	east	
sijjh lah	west	
powadh	<i>s. m., s. f.</i> the east	
pachadh	<i>s. m., s. f.</i> the west	
ubbhā	<i>s. m.</i> up the river	{ ubhōchur } belonging to up the { ubhēchur } river.
lammā	<i>s. m.</i> down the river	{ lamōchur } belonging to down { lamēchur } the river.

A point of the compass is *chund* *s. f.* (*pl.* -ā). *Ubbhā* and *lammā* mean up and down the river respectively. At *Sināwā* these words are used for 'north' and 'south'; at *Mailsi* they mean 'east' and 'west'.

4. GEOGRAPHICAL TERMS.

Daryā	<i>s. m.</i> river.
Nīlī	<i>s. f.</i> the river <i>Sattluj</i> .
Chāra	<i>s. m.</i> the <i>Sattluj</i> and <i>Biās</i> combined.
Rāvi	<i>s. f.</i> the river <i>Rāvi</i> .
Ravōch	<i>a.</i> belonging to the <i>Rāvi</i> .
Chanāh	<i>s. f.</i> the <i>Chenāb</i> .
Chanhāvur	<i>a.</i> belonging to the <i>Chenāb</i> .
Jehlam	<i>s. m.</i> the river <i>Jehlam</i> above <i>Khushāb</i> .
Vēhat	<i>s. f.</i> the river <i>Jhelam</i> below <i>Khushāb</i> .
Aṭak	<i>s. f.</i> the river <i>Indus</i> above <i>Kālā Bagh</i> .
Sindh	<i>s. m.</i> the river <i>Indus</i> below <i>Kālā Bagh</i> .

Sindhi	}	s. <i>a.</i> belonging to the Indus.
Sindhochur		
Sattluj		s. <i>m.</i> the river Sattluj.
Bār	}	s. <i>f.</i> the upland tract between two river-valleys.
Rāwā		
Sandal Bār		s. <i>f.</i> the upland tract between the Cheqāb and Rāvi river-valleys.
Kirāṇa Bār		s. <i>f.</i> the upland tract between the Jehlam and Chenāb rivers.
Nakka		s. <i>m.</i> high bank of a river, especially the high banks bounding the valleys of the Chenāb and Jehlam.
Dhāhā		s. <i>m.</i> high bank of a river, especially the west bank of the river Jehlam.
Arā		s. <i>m.</i> the intermediate tract between the riverain and the Bār ; high lying land.
Vichannh		s. <i>m.</i> the promontory between the Jehlam and Chenāb rivers near their junction.
dumēl		s. <i>m.</i> junction of two rivers.
mukhāt		s. <i>m.</i> promontory.
Kachcha		s. <i>m.</i> alluvial low-lying land, where tamarisk grows.
Bēt		s. <i>f.</i> river bed.
Kandhi		s. <i>f.</i> bank, culturable riverain.
Kachchhi		s. <i>f.</i> the alluvial valley of the Indus. (<i>lit.</i> armpit.)
Thal		s. <i>m.</i> the sandy country between the rivers Jehlam and Indus.
Tibbeāla Thal		s. <i>m.</i> the more sandy part of the Thal, where sand-bills are numerous.
Janḍiāla Thal		s. <i>m.</i> the less sandy part of the Thal, where Jand trees grow.
Ḍaggar		s. <i>m.</i> a wide strip of good land in the Thal, with numerous wells.

5. NATURAL FEATURES.

pahār	s. <i>m.</i> hill.
parl	s. <i>f.</i> rock.
chōṭi	s. <i>f.</i> summit, peak.
vaṭṭa	s. <i>m.</i> stone, boulder.

tal	<i>s. m.</i> a drain to carry off surplus water; a canal escape.
chitt	<i>s. f.</i> a flat plain.
qhandh	<i>s. f.</i> a lake, a depression in the ground that fills with water in the rainy season; a backwater channel.
dhōra } dhōr } dhorl }	<i>s. m.</i> } a depression in the ground that fills with <i>s. f.</i> } water in the rainy season.
bōd	<i>s. f.</i> flood.
puddhar	<i>s. m.</i> an open plain without trees.
ghar	<i>s. f.</i> cave.
khangar	<i>s. m.</i> spongy limestone.
kassi	<i>s. f.</i> a water-course.
bhanjur	<i>s. m.</i> disused canal bed.
āra	<i>s. m.</i> remains of old canals a mound.
giṭā	<i>s. m.</i> small rough stone.
qilh	<i>s. m.</i> clod.
tibba	<i>s. m.</i> sand-hill.
manṇ	<i>s. m.</i> high sand-hill.
paṭṭi	<i>s. f.</i> }
paṭṭi	<i>s. f.</i> } a strip of hard soil between two sand-hills.
buddh	<i>s. m.</i> }
buddhi	<i>s. f.</i> } old river channel.
phaṭ	<i>s. f.</i> branch of river.
purān	<i>s. f.</i> old branch of river.
davāṇā	<i>s. m.</i> island.
bireti	<i>s. f.</i> sandy island.
khōbha	<i>s. m.</i> }
khubbhlq	<i>s. f.</i> } quicksand.
qhal	<i>v. n.</i> flow from a slope (of water), decline (of the river).
siṛh	<i>s. f.</i> that part of a river where the stream is rapid.
pānd	<i>s. m.</i> tail of a canal.
vōhun	<i>s. m.</i> strong current.
vāhni	<i>s. f.</i> gentle current.
vah	<i>v. n.</i> flow.
lōrh	<i>s. m.</i> flood.

har	<i>s. m.</i> rush of water, spate.
ḡabukk	<i>s. m.</i> deep hole.
ḡhann	<i>s. f.</i> deep pool, linn.
chōh	<i>v. n.</i> drip.
challha	<i>s. m.</i> reservoir of water.
sēm	<i>s. f.</i> oozing.
simm	<i>s. n.</i> ooze.
sōmā	<i>s. m.</i> percolation, water-logging.
huchchh	<i>s. m.</i> gush.
jhar	<i>v. n.</i> ooze.

6. NATURAL PHENOMENA.

sijjh	<i>s. m.</i> sun.
sijjh ubhār	<i>s. m.</i> sunrise, east.
ḡēh, ḡih, ḡihū	<i>s. m.</i> day, sun.
ḡēhlah, ḡihlah	<i>s. m.</i> sunset, west.
ḡilah.	
ḡihārā	<i>s. m.</i> day.
dhupp	<i>s. f.</i> sunlight.
chandr	<i>s. m.</i> moon.
chānni	<i>s. f.</i> moonlight or starlight.
tārā	<i>s. m.</i> star.
chōā	<i>s. m.</i> coruscation, meteor, falling star.
chānun	<i>s. m.</i> light.
ḡēhū nappēā kha-	the sun stands eclipsed.
lōtā.	
chandr nappēā	the moon stands eclipsed.
khalōtā	
kamānhār	<i>s. m.</i> like a bow, crescent moon.
ḡōḡā mārḡē char-	commenced to wane (of the moon).
heā	
chōḡvī dā chandr	<i>s. m.</i> full moon, handsome man.
assūr ālā tārā	<i>s. m.</i> morning star.
ṡhullā tārā	<i>s. m.</i> evening star.
kutab ālā tārā	<i>s. m.</i> pole star.
palag piḡrā or	<i>s. m.</i> constellation of Great Bear (<i>lit.</i> bed).
khaṡṡ	

chitṭhiā	<i>s. f.</i> Pleiades.
tranggar	<i>s. m.</i> Orion (<i>lit.</i> fork).
munniā	<i>s. f.</i> two bright stars.
sōhal	<i>s. m.</i> Canopus.
māhō mahiā	<i>s. f.</i> the Gemini.
bazār	<i>s. m.</i> the milky way, supposed to be a crack in the sky—or to be the dust left by Muhammad's horse's feet when he went to see God.
asman	<i>s. m.</i> sky.
zimmī	<i>s. f.</i> earth.
kani	<i>s. f.</i> drop, <i>pl.</i> kaniā, rain, slight rain.
kan man	<i>s. f.</i> drizzle.
mih	<i>s. m.</i> rain, heavy rain.
vattr	<i>s. m.</i> moisture, moist state of land (generally used in plural).
luri	<i>s. f.</i> a strong winter wind.
jhallā	<i>s. m.</i> a blast of wind, especially a hot westerly wind that scorches the rabi crops. In the months of May and June a scorching wind called <i>jhallā</i> blows in the pachādh and is dangerous to human life.
va jhalotnā	<i>s. m.</i> whirlwind.
jhāwar	<i>s. f.</i> a slight shower.
bivl bāl di pingh	<i>s. f.</i> rainbow.
baddu	<i>s. m.</i> cloud.
vā	<i>s. f.</i> wind.
ghull	<i>v. n.</i> blow (of wind).
gaji	<i>v. n.</i> thunder.
vijj	} <i>s. f.</i> lightning.
khimmip	
vijjli	
kark	<i>v. n.</i> sound, crack, peal (of thunder).
khimm	<i>v. n.</i> flash.
vass	<i>v. n.</i> rain <i>p. p.</i> vutṭhā.
kakkar	<i>s. m.</i> ice.
kuhir	<i>s. m.</i> mist.
trēr	<i>s. f.</i> dew.
andhari	<i>s. f.</i> sandstorm, duststorm.

pir	<i>s. m.</i> halo round the moon.
ubbhar	<i>v. n.</i> rise (of a heavenly body).
ḍhal	<i>v. n.</i> decline (of a heavenly body).
lèh	<i>v. n.</i> set (of a heavenly body) <i>p. p.</i> latthā.
jakkhar	<i>s. m.</i> hurricane.
dhammi	<i>adv.</i> at dawn.
rāt	<i>s. f.</i> night.
nināwā	<i>s. m.</i> hail.
garra	<i>s. m.</i> hail, a curse.
kurēh	<i>s. f.</i> drought.
anāi	<i>s. f.</i> famine.
ḍihār	<i>s. f.</i> } daytime, day.
ḍivhār	<i>s. f.</i> }
parahphuṭṭi	<i>s. f.</i> dawn.
pachhā	<i>adv.</i> in the evening.
sir dēhū āēā	noon. {Sun come overhead.}
dhamm	<i>v. n.</i> dawn.
bhoamb	<i>s. m.</i> earthquake (āēā).

7. SOILS.

(SEE GAZETTEER, PAGE 149.)

att	}	<i>s. m.</i> loamy silt.
att matt		
ubā		
atālī	}	<i>s. f.</i> } land on which silt has been deposited by the
laṭār		
navī		
dar	}	<i>s. m.</i> } river. The effect of a good supply of silt
kachchhi		
kachchā		
silab	}	<i>s. f.</i> } on land is said to last for five years.
ḍalik		
rētūr		
rētrī	}	<i>s. f.</i> high land silted up by a river.
	}	<i>s. f.</i> riverain.
	}	<i>s. m.</i> land subject to inundation.
	}	<i>s. f.</i> crack in soil.
	}	<i>s. m.</i> } sandy soil.

rapp	}	<i>s. m.</i> hard black clay soil, which dries slowly and splits up into large clods.
rappar		
sikrōr		<i>s. m.</i> hard soil with <i>kankar</i> in it.
rōri		<i>s. f.</i> a bit of <i>kankar</i> .
dramman	}	<i>s. m.</i> a kind of soil consisting of a thin layer of clay with sand immediately below. With abundant irrigation, it produces good crops.
drammar		
rugg		<i>s. f.</i> (1) sandy uncultivated land, (2) sandy soil.
kalrāchhi	}	<i>s. f.</i> land impregnated with salts.
kalrāshi		
gass	}	<i>s. f.</i> a soil. It consists of loam with a considerable admixture of sand and is of a soft brown colour.
gasār		
nivan		<i>s. f.</i> lowlying land.
milk		<i>s. f.</i> rich highly manured soil.
nōkh		<i>s. f.</i> newly broken up land.
rēt		<i>s. f.</i> sand.
kakki rēt		<i>s. f.</i> yellow sand, pure sand.
êṭhā		<i>s. m.</i> field.
lakk		<i>s. m.</i> a culturable plot of better soil among sand-hills.
paṭtri	}	<i>s. f.</i> a strip of hard soil between sand-hills.
paṭṭi		

8. TREES, PLANTS AND GRASSES.

(SEE GAZETTEER, PAGE 24.)

pār	<i>s. f.</i> root.
phall	<i>s. m.</i> fruit.
phull	<i>s. m.</i> flower.
patr	<i>s. m.</i> leaf.
chhill	<i>s. f.</i> bark.
tulli	<i>s. f.</i> almond-tree bark.
bhugriā	<i>pl. f.</i> dried fruit of the <i>ber</i> tree and of the <i>daet</i> -palm.

pabbin	s. f. a water lily.
bhe	s. m. root of a water lily.
thaddā	s. m. a cluster of date trees growing from one stool.
qhtingar	s. m. twigs when cut, whether thorny or not.
bār	s. m. flower of such plants or trees as mallā, bājra, wheat, mango.
bār	s. m. flower, blossom, pres. p. burindā.
kōkīr	s. m. dried fruit of jāl tree (pilhū).
van	s. m. } the tree salvadora oleoides.
jāl	s. f. }
jālhotā	s. m. a small jāl tree.
bōdā	s. m. a cluster of flowers or fruit, especially of tobacco, the flowers of which are plucked off in order to give strength to the leaves.
	bōdē bhann = To pluck tobacco flowers.
phēkri	s. f. unripe fruit of jāl.
pilh	s. f. ripe fruit of jāl (pl. pilhū).
mallhā	s. m. large jāl tree.
kandā	s. m. the tree prosopis spicigera (jand).
kandī	s. f. a small jand.
shangar	s. m. ripe fruit of jand.
shangari	s. f. unripe fruit of jand.
karīh, karitā	s. m. the tree capparid aphylla.
ihārī	s. f. thorny bush.
pussi	s. f. flower of karīh.
dēlhā	s. m. fruit of karīh.
kikkar	s. m. } a tree—Acacia Arabica.
kikkari	s. f. }
rukkh	s. m. tree.
rang	s. m. colour, dye, bark of kikkar tree.
talhi	s. f. a tree—dalbergia sissoo.
phali	s. f. pod.
phull	s. m. flower.
phal	s. m. fruit.

chhillar	<i>s. m.</i> bark, rind, skin (of any fruit).
khaggal or talha or ukāh	<i>s. m.</i> a tree— <i>tamarix articulata (orientalis)</i> .
lel	<i>s. f.</i> a bush— <i>tamarix dioica</i> .
sohānjā	<i>s. m.</i> a tree— <i>moringa pterygosperma</i> .
bēr	<i>s. f. pl.</i> bēri, a tree— <i>zizyphus jujuba</i> .
bēr	<i>s. m.</i> fruit of the bēr.
barāṭa	<i>s. m.</i> a small bēr tree.
chhichhra	<i>s. m.</i> a tree (<i>butea frondosa</i>) the red flowers of which (called kesū) are used for dyeing and making red powder to throw about at the holi festival.
kēsuphull	<i>s. m.</i> flower of chhachhra.
	Chhichhra di chhamak chhōhur chhuri nāl chhāngdā. The boy trims a twig of chhachhra with a knife.
chhand	<i>v. a.</i> trim, prune, lop, pollard.
chhandai	<i>s. f.</i> lopping.
chōti	<i>s. f.</i> top of a tree.
lasurā	<i>s. m.</i> a tree— <i>cordia myxa</i> .
tāt	<i>s. m.</i> mulberry.
khajji	<i>s. f.</i> date-palm, date-fruit— <i>phoenix sylvestris</i> .
bōhir	<i>s. f.</i> banyan-tree.
nāpā	<i>s. m.</i> fruit of the bōhir.
pipp	<i>s. f.</i> fruit of the pippul <i>pl.</i> pippū.
jusāg	<i>s. m.</i> a common weed, the leaves of which are boiled as greens. It is also added to other vegetables, being supposed to make them soften quickly while boiling.
chibbhar	<i>s. m.</i> a creeper that grows wild among kharif crops.
sarīh	<i>s. f.</i> the siris tree (<i>acacia speciosa</i>).

ubhān bhān	$\left. \begin{array}{l} s. m. \\ s. f. \end{array} \right\}$ a tree (populus Enphratice). It grows spontaneously on the banks of the Indus, the Lower Chenāb and the Sutlej after its junction with the Chenāb. The wood is light, and consequently used for making beds, door-frames, bair wheels of wells, and for the timber of thatched roofs.
khaḥji bōgh	$s. f.$ a date-palm (phoenix dactylifera). $s. m.$ a kind of worthless date, the fruit of which is hollow. Dates are divided into nar (male), mādi (female), khassi (castrated or neuter), which are stoneless; and bōgh.
buhārā buhārī bōkar pind chlrvi	$s. m. \left. \begin{array}{l} s. f. \\ s. f. \end{array} \right\}$ (1) a besom, (2) the fruit-stalk of the date-palm after the dates are plucked. $s. f.$ ripe date fruit. $s. f.$ the fruit of the date-palm which has been cut open, the stone extracted and dried.
ḍange	$s. f.$ a date in that stage of ripeness when one side turns brown and soft as if it had been along.
ḍokā	$s. m.$ a date in the second stage of ripeness, when it has become yellow or purple, but is still quite hard.
sipp sippl	$s. m. \left. \begin{array}{l} s. f. \end{array} \right\}$ the spathe of the date-palm from which the flowers issue.
kukk	$s. f.$ a date which has shrivelled up while still on the tree. Such dates are used to feed goats.
bhōtra	$s. m.$ pinna of the leaf of a date-palm, used for making baskets, mattings and ropes.
bhugri	$s. f.$ dried date or bēer fruit.
thua	$s. m.$ the thorn of a date tree.
jhatt	$s. f.$ a grove of date-palms.
chharl	$s. f.$ the leaf stalk of the date-palm.

kabāl	<i>s. m.</i> the rete or network fibre that is formed round each petiole or leafstem of the date-palm. It is used for making ropes.
gachā	<i>s. m.</i> a cluster of leaves at the top of a date-palm.
garl	<i>s. f.</i> the cabbage like cluster of edible leaves inside a gāchā.
gandōrā	<i>s. m.</i> dates that are green and hard.
varēll khajjī	<i>s. f.</i> a date tree which bears fruit in alternate years.
karvillū	<i>s. f.</i> a plant (<i>capparis horrida</i>), the fruit is made into pickle.
amb	<i>s. m.</i> mango.
bhutṭha	<i>s. m.</i> dry chhembar grass.
dila	<i>s. m.</i> a rush that grows in marshy ground. It is inferior fodder.
sinjī	<i>s. f.</i> a plant like clover. Cultivated occasionally for fodder. But it grows wild in most places.
sita	<i>s. f.</i> a plant (<i>Loncelosia edulis</i>) which after summer rains springs up at the roots of the jāl and jānḍ trees. The shoots are like asparagus, but of an acid taste.
kāh	<i>s. f.</i> a reed that grows on the banks of rivers (<i>saccharum spontaneum</i>). It provides good grazing for buffaloes and pens are made of the stem.
kūndr	<i>s. f.</i> the bulrush (<i>typha angustifolia</i>). The leaves are used to make mats, baskets and strings. The down on the head is cooked and eaten, and the head is steeped in oil and fired by boys as a plaything.
khipp	<i>s. f.</i> a shrub (<i>orthanthera viminca</i>). It is so inflammable that two pieces rubbed together will ignite.
khaṭṭīr	<i>s. f.</i> the common dock-plant.
giddarwār	<i>s. m.</i> wild cotton.

gird nalli	s. f. the amaltās tree (<i>cathartocarpus fistula</i>). The seeds are used as a purgative.
lanā	s. m. a salsola plant (<i>caroxylon-fortidum</i>). It is good fodder for camels and in some places Sajji is made from it.
liha	s. f. a thistle.
valh	s. f. creeper.
hanjir	s. m. fig.
bhokal	s. m. } an onion like weed. s. f. }
bhokali	
sarrkānā	s. m. (<i>saccharum munja</i>) a plant growing on sandy soil generally near the river banks or in the riverain lands; also sometimes in uplands irrigated by canals. The following are the names given to its different parts:—
sarr =	the leaves at the base. These are used to make mats (<i>Trūā</i>) and for thatch. They are also good fodder for cattle.
kānā =	the tall stem. Used for making baskets, chairs, walls of huts, screens, roofs, rafts and fences.
till =	the upper part of the stem (<i>kānā</i>). Used for making baskets and besoms.
munj =	the sheath of the Till. Used for making ropes.
bambul bullū }	= the flower. Given to cows and buffaloes to increase their milk. The entire plant is laid on sandy roads to prevent carriage wheels from sinking in the sand. The whole plant is often called <i>būṭā</i> .
ghēlar	s. m. the reed (<i>kānā</i>) when hollow; also called <i>kurā kānā</i> (i.e., false <i>kānā</i>). When solid it is called <i>sachchā kānā</i> (i.e., true <i>kānā</i>).
ghā kakkh }	s. m. grass;

tallā	s. m. a kind of grass (<i>cynodon dactylon</i>), the best grass, used as fodder.
drabh	s. m. a strong coarse grass with long roots (<i>cragrostis cynosuroides</i>). It remains green all the year round, is poor fodder and very difficult to eradicate (= dabbh, Punjabi).
pippil	s. m. a tree— <i>figus religiosa</i> .
akk	s. m. a bush— <i>calotropis procera</i> —eaten only by goats when hungry.
akkṛā	s. m. a small bush of akk.
khār lāṇā	s. m. a plant— <i>salsola griffithsii</i> .
khār	s. f. the alkali made from the plant, i.e., sājjī.
lāṇā	s. m. <i>salsola</i> plant, which is eaten by camels, cows and sheep and is good for fuel.
lāṇī	s. m. a <i>salsola</i> plant.
jawāh	s. m. a plant— <i>alhagi maurorum</i> —camel-thorn.
bhokāl	s. m. an onion-like weed.
harmul	} s. m. a common weed— <i>peganum harmala</i> —not eaten even by goats.
harmal	
bhakkhṛā	s. m. a thorny weed— <i>tribulus alatus</i> .
phulāh	} s. m. } a tree— <i>acacia modesta</i> .
phulāhi	
santhā	s. m. a shrub usually grown as a fencing.
kachnāl	s. m. a tree— <i>baubinia racemosa</i> .
bai	s. f. a plant common in the Thal.
khipp	s. m. a plant common in the Thal.
phōg	s. m. a plant found in the Thal, good for fodder and fuel.
sēṇ	s. f. a good grass, from the roots of which weavers' brushes (<i>kuchchar</i>) are made.
phitt sēṇ	s. f. Sen gone to wood.
chhēmbhar	s. m. a grass common in the Thal, good when green.
anār	s. m. pomegranate.
lahura	s. m. a tree— <i>tecoma undulata</i> .
kurtummā	s. m. colocynth.

kāh	<i>s. m.</i> nettle.
tumba	<i>s. m.</i> wild gourd.
vallh	<i>s. f.</i> creeper.
narī	<i>s. f.</i> reed.
khakhri	<i>s. f.</i> melon.
pitta	<i>s. m.</i> small melon.
bhē	<i>s. m.</i> } a root of the water lily. It is cooked and <i>s. f.</i> } eaten as a vegetable.
pabban	
bhoēphōr	<i>s. m.</i> a plant (<i>phelipaea calotropidis</i>) having a stem about an inch and a half thick bursting through the ground in February and March, sending fissures all round and growing from 6 inches to a foot high, covered with handsome wax-like flowers and terminating in a bulbous root. Is very juicy, and is given to goats, being supposed to increase their milk. When bruised it is applied to boils.

9. WILD ANIMALS.

jitāmā	<i>s. m.</i> wild animal (especially a noxious animal as deer or wild pig).
kālṛā	<i>s. m.</i> black-buck.
mōn	<i>s. f.</i> doe of black-buck.
chhiṭka	<i>s. m.</i> male ravine-deer (<i>sem. chhiṭkī</i>).
harāṇ	<i>s. m.</i> ravine-deer (<i>sem. harṇī</i>).
bakk	<i>s. f.</i> fawn.
pārha	<i>s. m.</i> hog-deer (<i>sem. pārhi</i>).
ḍar	<i>s. m.</i> herd of deer.

sisār	<i>s. m.</i> the long-nosed crocodile.
kirrī	<i>s. f.</i> house-lizard.
gōh	<i>s. f.</i> large lizard (<i>pl.</i> gōhī).
gohīra	<i>s. m.</i> male of gōh, which is smaller than female.
sanhā	<i>s. m.</i> edible earth lizard. Its flesh is used in medicine and is credited with strengthening and restorative qualities.
galei	<i>s. f.</i> long-tailed thin lizard. If it touch the hand before a person makes butter, the yield will be abundant.
rēgmāhi	<i>s. f.</i> skink.
bhōchīran	<i>s. f.</i> sand-lizard.
khann	<i>s. m.</i> a small lizard supposed to have poison in its claws.
baghā bagū	} <i>s. m.</i> The small-nosed crocodile (<i>crocodilus palustris</i>) found in lakes and ponds, not in the rivers.
bulhīn	<i>s. f.</i> a porpoise (<i>platanista Gangetica</i>).
kummā kummī kachchu palētr	<i>s. m.</i> } <i>s. f.</i> } <i>s. m.</i> } a turtle, a tortoise. <i>s. f.</i> }
shīh	<i>s. m.</i> tiger.
kōrhā kirrā	<i>s. m.</i> a chameleon.
nōlū	<i>s. m.</i> mongoose.
nāhar nahrī	<i>s. m.</i> } <i>s. f.</i> } wolf.
bighiār	<i>s. m.</i> wolf (<i>fem.</i> bighiārī).
vagghar tōlī	} <i>s. f.</i> pack of wolves or jackals.
uddr uddhr	} <i>s. m.</i> otter.

sor	}	<i>s. m.</i> boar.
jāngli		
mirhō		
mirhū	}	<i>s. f.</i> sow.
bhāṇḍi		
kind		
jāhā		<i>s. m.</i> pig. (<i>fem.</i> kindi).
lūbur		<i>s. m.</i> hedgehog.
giddur		<i>s. m.</i> fox (<i>fem.</i> lūbri).
phavvi		<i>s. m.</i> jackal (<i>fem.</i> giddri).
billa		<i>s. f.</i> jackal in heat.
sēh		<i>s. m.</i> cat (<i>fem.</i> billi).
seiyhar		<i>s. f.</i> porcupine (<i>pl.</i> sēhā or sēhi).
seiyur	}	<i>s. m.</i> hare (<i>fem.</i> seiiri).
karkumma		
ghukkā		
sippi		<i>s. m.</i> turtle.
saliha		<i>s. m.</i> snail.
gāihur		<i>s. f.</i> shell.
aṭerun		<i>s. m.</i> armadillo.
chāmchirri		<i>s. m.</i> squirrel.
chamēti		<i>s. m.</i> } bat.
vijja		<i>s. f.</i> } bat.
nahūndr		<i>s. f.</i> bat.
		<i>s. m.</i> badger.
		<i>s. f.</i> claw.

10. BIRDS.

pakkho	}	<i>s. m.</i> bird.
pakkhi		
gēra		
gēri		<i>s. m.</i> ring-dove.
tattin		<i>s. f.</i> female dove.
qadherha		<i>s. f.</i> female dove.
		<i>s. m.</i> a bird of the babbling thrush family, the Bengal babbler (<i>malaco-circus terricolor</i> , Jerdon 432).

herha	<i>s. m.</i> striated bush babbler (<i>catarrhoea cantata</i> .)
qhadqo	<i>s. f.</i> the seven sisters.
kabutar	<i>s. m.</i> pigeon.
phiddi	<i>s. f.</i> robin.
chirā	<i>s. m.</i> }
chiri	<i>s. f.</i> } sparrow.
murgai	<i>s. f.</i> wild duck.
manggh	<i>s. m.</i> wild goose.
battak	<i>s. m.</i> tame goose, (<i>pl.</i> batkā).
qhing	<i>s. m.</i> adjutant-bird.
kūnj	<i>s. f.</i> demoiselle-crane (<i>pl.</i> kūnjī).
chaha	<i>s. m.</i> snipe.
batēra	<i>s. m.</i> (<i>sem.</i> batēri) quail.
bagg	<i>s. m.</i> flamingo.
bagla	<i>s. m.</i> paddy-bird.
matah	<i>s. m.</i> a long-tailed bird.
toka	<i>s. m.</i> wood-pecker.
drakhān pakkhi	<i>s. m.</i> hoopoe, or wood-pecker.
chohē mār	<i>s. m.</i> rat-catching hawk.
chandār	<i>s. f.</i> lark.
gijjh	<i>s. f.</i> vulture (<i>pl.</i> gijjhī).
tota	<i>s. m.</i> parrot (<i>haram</i> because it eats from its claws).
hill	<i>s. f.</i> kite (<i>pl.</i> hillī).
jhaṭil hill	<i>s. f.</i> snatching-kite of a dark colour.
jhaṭṭ	} <i>s. f.</i> snatch (<i>mār</i>).
jhaṭṭi	
ghuggh	<i>s. m.</i> large owl—its hoot is considered ill-omened
chirbil	<i>s. f.</i> a small owl considered ill-omened.
kāl karachchhi	<i>s. f.</i> king-crow (reverenced by Muhamadans because it brought water to Imam Husain when he was martyred).
mamōla	<i>s. m.</i> wagtail.
tittur, tittar, tittir	<i>s. m.</i> partridge (<i>sem.</i> tittiri).
kā	<i>s. m.</i> crow (<i>pl. obl.</i> kāwā, <i>sem.</i> kāwanī).
bāz	<i>s. m.</i> falcon.
iurra	<i>s. m.</i> small falcon (worth about Rs. 25.)

pen	<i>s. f.</i> pelican. The oil made from a pelican is supposed to cause broken bones to join and to be so powerful that if rubbed on the palm of the hand, it will come out at the back.
ḍoḍar kā	} <i>s. m.</i> a raven—a mountain crow.
rohēlā kā	
ratwā	<i>s. m.</i> a red-headed wild duck.
ruhāra	<i>s. m.</i> (<i>fem.</i> ruhārī) a wild duck, the white-eyed duck (<i>athya nyroca</i>).
karṛa	<i>s. m.</i> the common teal. (<i>fem.</i> karṛī).
sūndā	<i>s. m.</i> the white scavenger vulture (<i>neophron pteronotus</i>).
siri	<i>s. f.</i> a bird, the Indian snake bird (<i>plotus melanogaster</i>).
chibri	<i>s. f.</i> the spotted owl (button owl) <i>athene brama</i> (Jerdon). Besides being a bird of ill-omen, it is considered extremely ugly.
ḍoibagg	<i>s. m.</i> the spoon-bill (<i>platalea leucorodia</i>).
kural	<i>s. m.</i> a large fish-hawk. (The popular story is that kurals hunt in couples, one before the other. The first flies along the surface of the water croaking <i>allah allah</i> and the fish which come to the top to see who the pious person is are seized by the other bird.
karāhi	<i>s. f.</i> a tern.
kakuḥā	<i>s. m.</i> a sandpiper.
mushki	<i>s. m.</i> black partridge.
missi	<i>s. m.</i> the female of a black partridge.
malhālā	<i>s. m.</i> a bird, a shrike. It is considered a good omen to meet this bird when one is going on a journey or starting to accomplish any object.
hukk	<i>s. m.</i> owl.

bāshā	<i>s. m.</i> hawk (worth about Rs. 3.)
tilor	<i>s. f.</i> small bustard (<i>pl.</i> tilorā.)
bhaṭṭar	} <i>s. m.</i> sand-grouse.
khatakkar	
sangli	} <i>s. f.</i> flock of bustard, or partridge.
vagghar	
tilhear	<i>s. m.</i> rosy pastor, starling.
shāraklāl	<i>s. f.</i> a bird from which Hindus take omens.
chā	<i>s. m.</i> blue jay from which Hindus take omens.
dar	} <i>s. m.</i> flock of birds.
jhar	
chunj	<i>s. f.</i> beak (<i>pl.</i> chunji).
khambh	<i>s. m.</i> feather.
khambhlāṭ	<i>s. f.</i> wing.
chamba	<i>s. m.</i> bird's foot.
nahundr	<i>s. f.</i> claw, talon.
uḍḍ	<i>v. n.</i> fly.
uḍa	<i>v. a.</i> cause to fly.
uḍārī	<i>s. f.</i> flight.

II. INSECTS.

sivṛī	<i>s. f.</i> white ant.
sāwani chhallā	<i>s. m.</i> a scarlet insect with a velvet covering, that appears during the rains.
sussari	<i>s. f.</i> a worm that eats dates while on the tree
makōṛā	<i>s. m.</i> large black ant.
kavīlī	<i>s. f.</i> small black ant.
kīṛā	<i>s. m.</i> insect of any kind, or snake, reptile, snail, worm, maggot.
chīṭṭā kīṛā	<i>s. m.</i> maggot.
rattak	<i>s. f.</i> (<i>pl.</i> rattakā) red velvet beetle which appears in the rains, used in medicine to promote virility.
kakkhē laḍḍī	<i>s. f.</i> an insect that lives in a nest made of stalks of grass.
jālā	<i>s. m.</i> web.

dāwur
makki
makhi
khakkhar
nāvari
mēn

s. m. spider.
s. f. fly, bee.
s. f. honey.
s. f. bees' or wasps' nest.
s. f. honey-comb.
s. m. bees-wax, which is put on the hair to make it stick and used as ointment for wounds.

dēmbhū
kāball dēmbhū
lar
dangg
vithūhā
vathūhā
vichchhū

s. m. wasp.
s. m. hornet.
v. n. sting, bite; ūkū lareā, it stung him.
s. m. sting.

burr
shih makki

} *s. m.* small scorpion.
s. m. (not a scorpion) a dark insect which bites but rarely.
s. f. hair of cloth or caterpillar.
s. f. an insect that pounces on flies and kills them and soon drives them all away

bhambiri
bhabbutt
binda
chik
machchhar
plhū
kutt
phurri
tidā
ghun
bivi bai dā ghōrā
makkur
makri
dar
dal
pung
nārwa
tindānā

s. f. butterfly.
s. m. moth.
s. m. cricket.
v. n. chirrup.
s. m. mosquito.
s. m. flea.
} *s. f.* sand-fly.
s. m. an acridid.
s. m. weevil.
s. m. grass-like insect.
s. m. locust found on akk plant.
s. f. locust.
} *s. m.* flock of birds or flight of locusts.
s. m. crowd of young locusts crawling.
s. m. guinea-worm.
s. m. a firefly.

ṭindan	s. m. } a general name for insects of the beetle tribe.
ṭindanī	
	s. f. } The red beetle that eats the flowers and leaves of cucumbers and melons is called ṭindanī.
bhamblā	s. m. an insect which attacks indigo and molle.
haḍḍā	s. m. a red beetle that preys on melons, cucumbers etc.

12. FISH.

dambhara	s. m. a fish of the carp family (<i>labeo rohita</i>). It is the best fish in this part of the country for eating.
dhungaṇā	s. m. a fish of the siluride family (<i>pseudotropius garinus</i>). It is insipid eating.
sirhan	s. m. a fish of the carp family (<i>labeo curchius</i>).
singārā	s. m. a cat fish (<i>macrones aor</i>) common in the rivers and dhanda. It is good eating.
sōhnī	s. f. a fish of the carp family (<i>sirrhinus reba</i>) common in the rivers and dhanda. It is good eating.
sahōl	s. m. a kind of fish.
shahingar	s. f. a fish having a yellow back with black stripes.
kānī pari	} s. f. a fish of the notopteridae family (<i>notopterus kaporat</i>). It is insipid eating and very bony.
kānī battī	
kanghi	s. f. a fish of the perch family (<i>embagaia baculis</i>).
khāgar	s. f. a fish of the silurid family (<i>macronis cavasius</i>).
kharmi	s. f. a fish of the carp family (<i>varbus sarana</i>), also called "pōpri."
gūjirā	s. m. an eel-shaped fish, which is very good eating (<i>mastacembelus pancalus</i>).
guḍḍa	s. m. a fish of the snake-headed family (<i>ophiocephalous punctatus</i>). It is very common but insipid eating.
gōl	s. m. an eel-shaped fish. It is very good eating (<i>mastacembelus armatus</i>).

ghōgha	s. m. a small fish of the siluride family (callichrous bimaculatus). It is very common in the rivers and dhands and is good eating.
mañ	s. f. a scaleless fish (wallagus atlu). It is considered good eating. It is very voracious and not a cleanly feeder.
mōri	s. f. a fish with golden scales (cirrhina mrigala). It is beautiful and good eating.
khambhara	s. m. the fin of a fish.
thēla	s. m. a fish of the carp family (eatla buchanañ—Day), common in the rivers and dhands. It is very good eating.
chitra sahōl	s. m. a fish, the murrel (ophio cephalus marulius). It grows to 3 or 4 feet in length and has an eye-like spot on the caudal fin and five large spots along the sides whence its name. It has few bones but is insipid eating.
chhōchi	s. f. a fish of the herring family (clupea chapra) common in the rivers and dhands.
darra	s. m. a fish common in the rivers and dhands (Rohtee cotio—Day). It grows to 3 or 4 inches in length and is good eating.
drara	s. m. a fish of the carp family, common in the rivers and dhands (barbus chrysopterus). It attains to 4 or 5 inches in length and is good eating.
qimman	s. m. a fish of the siluridæ family (callichrous checkra—Day), very common in the rivers and dhands. It grows to 5 inches in length and is good eating.

13. SNAKES AND SNAKE-CHARMERS.

gokhū	s. m. a small kind of snake.
nāng	s. m. snake (fem. nāngñ).
phissi	} s. m. a poisonous snake—echis carinata.
khapra	
sanghchor	s. m. a poisonous snake—the Karait.
chittr	} s. m. spot.
dabb	

phanjar	<i>s. m.</i> cobra
kakkar	<i>s. m.</i> a kind of snake.
azhdaha	} <i>s. m.</i> a long thick rock-snake, not poisonous.
bakrin	
māndrā	} <i>s. m.</i> snake charmer.
mandrī	
dangg.	bite of snake.
phakki	<i>s. f.</i> powder dropped on snake's teeth to remove poison.
sapp dā manka	<i>s. m.</i> cure for snake-bite like dark amber, sucks the poison from the bite.
viss	<i>s. m.</i> poison.
kalām	} <i>s. m.</i> charm repeated over snake.
huddā	
mantar	
bin	<i>s. f.</i> pipe used by snake-charmers.

14. DOMESTIC ANIMALS.

tatta	<i>s. m.</i> male pony.
tēr	<i>s. f.</i> female pony.
têrā	<i>s. m.</i> poay (<i>fem.</i> tērl).
bihān	{ <i>s. f.</i> } colt, filly. <i>s. m.</i>
kutta	<i>s. m.</i> dog (<i>fem</i> kutti).
gullar	<i>s. m.</i> puppy (<i>fem</i> guliri).
kutirh	<i>s. f.</i> a pack of dogs.
māngar	<i>s. m.</i> a tall and large bodied dog.
billa	<i>s. m.</i> cat (<i>fem.</i> billi).
billongra	<i>s. m.</i> kitten.
kukkur	<i>s. m.</i> cock.
kukkir	<i>s. f.</i> hen.
chūza	<i>s. m.</i> chicken (<i>fem</i> chāzi).
chhattra	<i>s. m.</i> ram.
bhēd	<i>s. f.</i> ewe.
lēla	<i>s. m.</i> lamb or kid (<i>fem.</i> lēli).
chhēla	<i>s. m.</i> full-grown he-goat.
bakri	<i>s. f.</i> she-goat.

ghēsra	<i>s. m.</i> young he-goat.
paṭṭh	<i>s. m.</i> and <i>f.</i> kid.
paṭhōrā	<i>s. m.</i> kid (<i>fem.</i> paṭhōri).
vārī	<i>s. f.</i> sheepfold.
gaddāh	<i>s. m.</i> donkey (<i>fem.</i> gaddēh).
khōṭa	<i>s. m.</i> young donkey (<i>fem.</i> khōṭi).
khachchar	<i>s. m.</i> mule (<i>fem.</i> khachchir).
vahitr	<i>s. m.</i> an animal for riding, a beast of burden.
āthur	} <i>s. m.</i> bullock-gear, donkey-gear.
āthar	
unn	<i>s. f.</i> wool of sheep.
jatt	<i>s. f.</i> hair of goat.
lū	<i>s. f.</i> hair of horse, cow, buffalo, dog, &c.
vāl	<i>s. m.</i> hair of human being.
gallā	<i>s. m.</i> herd of camels or horses.
katār	<i>s. f.</i> string of laden camels (<i>pl.</i> katārā).
eiṃur	} <i>s. m.</i> flock of sheep or goats.
ajjar	
chhālā	<i>s. m.</i> small flock of goats.
gavi	<i>s. f.</i> a herd of cows.
ṭhālā	<i>s. m.</i> small herd of cows.
vagg	<i>s. m.</i> a herd of cows or she-camels.
ṭōlā	<i>s. m.</i> a herd of bulls.
mihag	<i>s. m.</i> a herd of buffaloes.
chhērū	<i>s. m.</i> herdsman.
dhaṇāi	<i>s. m.</i> cowherd.
eiṃāl	} <i>s. m.</i> shepherd or goat-herd.
ājari	
jatt	<i>s. m.</i> camel-herd.
gāvā	<i>adj.</i> connected with cows.
bheda	<i>adj.</i> connected with sheep.
mānjhā	<i>adj.</i> connected with buffaloes.
bakrā	<i>adj.</i> connected with goats.
chhir	<i>v. n.</i> go to graze.
chhēr	<i>v. a.</i> take to pasture.
dhukk	<i>v. n.</i> arrive, come home (of cattle).
bhadūrā	<i>s. m.</i> lamb (diminutive of bhed).

chhālā	<i>s. m.</i> kid (<i>fem.</i> chhālī).
mallā	<i>s. m.</i> lamb (<i>fem.</i> mallī).
gēs	<i>s. f.</i> a kid (female) when she nears bearing young.
ghaṭṭā	<i>s. m.</i> ram.
mivhāl	{ <i>s. m.</i> buffalo-herd.
meihvāl	
arak	<i>s. m.</i> untrained bullock.
chōkhar	<i>s. m.</i> horned cattle.
ḍanggar	<i>s. m.</i> cows and bullocks generally.
pahār	<i>s. m.</i> sheep and goats generally.
mallā pahāru	<i>s. m.</i> sheep generally.
mallā gosht	<i>s. m.</i> mutton.
chamra	{ <i>s. m.</i> skin of cow, buffalo, or camel.
chamm	
mēshā	<i>s. m.</i> sheep-skin.
khalrī	{ <i>s. f.</i> } goat-skin.
khal	
adhvāra	<i>s. m.</i> half a skin of sheep or goat.
adhōrī	<i>s. f.</i> half a skin of cow, buffalo, or camel, when being tanned.
lidd	<i>s. f.</i> dung of horse.
jadā	<i>s. f.</i> mane of horse.
vēg	<i>v. n.</i> be in season (of a mare).

13. CATTLE.

vārha	<i>s. m.</i> { calf of a cow from the time it leaves off
vārhi	<i>s. f.</i> { suckling till fit for work or to calve.
pothī	<i>s. m.</i> riding bullock.
pothī kaḍḍh	to train a bullock for riding.
khira	<i>s. m.</i> young bullock with milk teeth.
khahar	<i>a.</i> giving milk (used of animals).
khēr	<i>s. f.</i> a herd of cows.
mihāg	<i>s. f.</i> a herd of buffaloes.
vachchha	{ <i>s. m.</i> { calf when sucking mother, up to about a
gāba	
vēhrka	{ <i>s. m.</i> { a young bull from one year to three
vāhrkā	

vèhar vôhur	} s. m. }	a young bull from three years to six years old.
ḍand	s. m.	bullock fit for the plough.
ḍhagga	s. m.	a bullock.
ḍundā	adj.	having two teeth (of cattle) which come at about 2½ years.
chauga	adj.	having four teeth, four years old (of cattle).
chhigga	adj.	having six teeth, five years old (of cattle).
pugga	adj.	having all eight teeth, 5½ or 6 years old (of cattle).
kōrā millea kharā		just six years old (with teeth still fresh) (of cattle).
kappē ḍandē		with worn teeth, over seven years old (of cattle).
budhra	adj.	old, after eight or ten years old (of cattle).
vachchi gabi	} s. f. }	calf while suckling its mother up to about a year old.
vahrki vēhrki	} s. f. }	a heifer from one year to 2½ years old.
vēhir	s. f.	a heifer from 2½ years to 5 years old.
gā	s. f. (pl. gāī)	cow after five years.
gāvi	s. f.	a collection of many cows.
gāvi chhir gei		the cows have gone to graze.
gāvi dhuk gei		the cows have come home.
gāva	adj.	connected with cows.
dhanāp	s. f.	heifer about three years old fit to bear young for the first time.
pēhlin	s. f.	after its first calf (of cattle).
su	v. n.	be delivered of a calf.
gā sui		the cow has been delivered of a calf.
īamm	v. n.	bear young (pp. jāeā).
sūa	s. m.	bearing a calf.
gā kitwē sue hē ?		in which calf-bearing is the cow ?
ḍojin ḍoin	} a. f. }	after its second calf (of a cow).

trihai	} <i>a. f.</i> having its third calf (of a cow).
trijin	
triin	
pachchhar	} <i>a. f.</i> a cow neither yielding milk nor in calf.
kuräg	
kanj	} <i>adj.</i> barren.
pharar	
pharaṛi	
gabbhar	<i>a. f.</i> in calf, pregnant (only for animals).
ṭhahr	<i>v. n.</i> hold to the bull.
sānh	<i>s. m.</i> bull, entire animal.
dhan	<i>v. n.</i> be put to the bull.
dhanā	<i>v. s.</i> put to the bull.
vachchh	<i>s. f.</i> female buffalo calf while suckling.
gāvā mā	property consisting of cows.
mānjhā mā	property consisting of buffaloes.
mānjhā	<i>a.</i> connected with buffaloes.
nārā	<i>s. m.</i> the first milk given by a cow or buffalo after calving.
hōla	<i>s. m. a. }</i> a bullock, a cow having shaking horns
hōli	
sandhan	<i>s. f. a. }</i> which hang along the cheeks.
trobai	<i>s. f.</i> a cow that has not been milked.
	<i>a.</i> an animal in the habit of casting its young prematurely.
neāṇā	<i>s. m.</i> kicking rope with which the hind legs of cows and buffaloes are tied while being milked.
malai	<i>s. f.</i> cream.
madhāni di	
chhikk	<i>s. f.</i> the strap by which the dasher (churning-stick) is turned.
qohāvā	<i>s. m.</i> a milking vessel.
nahla	<i>s. m.</i> a branch of a tree with the thick end buried in the ground and the smaller ones cut down to stumps. To the thick part is tied the churning apparatus while churning is going on and on the stumps are hung the milk-vessels for being aired.

vahr	<i>v. n.</i> be in season (of a cow).
vak	<i>v. n.</i> be about to calve.
sajji sai	<i>adj.</i> recently calv'd.
khōl	<i>v. a.</i> let loose to suck (said of a calf).
chuggh	} <i>v. a.</i> suck milk (said of a human being).
dhārā ghinn	
dhār	<i>s. f.</i> stream of milk.
liari	<i>a. f.</i> giving milk soon after calving, newly born.
khāgir	} <i>a. f.</i> about to stop giving milk.
khāgar	
vēhik	} <i>v. n.</i> stop giving milk.
vēhuk	
sandh	<i>a. f.</i> barren buffalo used in well.
phandir	<i>a. f.</i> cow or buffalo which has ceased from age to yield milk or to calve.
trōkar	<i>a. f.</i> a cow or buffalo in uncertain milk.
purdhin	<i>a. f.</i> a cow in calf again soon after calving
dhaggi	<i>s. f.</i> a poor cow.
sēhli	<i>s. f.</i> rope for tying calf to cow when milking
nyān	<i>v. a.</i> tie calf to cow's leg for milking.
duddh	<i>s. m.</i> milk.
assi	<i>s. f.</i> butter-milk.
dahi	<i>s. f.</i> curds.
sabēn	<i>s. f.</i> sour milk, &c., used to curdle fresh milk of cows or buffaloes.
khattā	<i>s. m.</i> sour milk used to curdle fresh milk of camels
jamm	<i>v. n.</i> curdle (of milk).
riṛk	<i>v. a.</i> churn.
madhāni	<i>s. f.</i> churning-stick.
jhaggnā	<i>s. m.</i> small churning-stick.
guchchhā	<i>s. m.</i> cross-piece at foot of churn.
mannlā	<i>s. m.</i> lid of churn.
kārḥ	<i>v. a.</i> heat (milk).
phitt	<i>v. n.</i> become quite sour or bad (of milk).
viṭ	<i>v. n.</i> be poured out, spilt.
viṭ	<i>v. a.</i> spill, pour.
chō	<i>v. a.</i> milk.
ḍubh	<i>v. n.</i> be milked (<i>pp.</i> ḍuddhi).

makkhan	<i>s. m.</i> butter.
ghū	<i>s. m.</i> clarified butter.
chhā	<i>s. f.</i> sediment of melted butter.
ānhar	<i>a.</i> entire (of animals).
khassī	<i>a.</i> castrated.
jōg	<i>s. f.</i> pair of oxen.
panjālī	<i>s. f.</i> ox-yoke.
ugālī	<i>s. f.</i> chewing the cud.
gōhā	<i>s. m.</i> cow or buffalo's dung (used for fuel).
lōṭa	<i>s. m.</i> } milking-vessel.
ḍōḷa	
kāvri	
kunni	<i>s. f.</i> vessel for heating milk.
dudhān	<i>s. m.</i> place for heating milk.
aghal	<i>v. a.</i> clean milk vessels with hot water.
iharri	<i>s. f.</i> cream.
jamāuna	<i>s. m.</i> vessel in which milk is curdled.
būrā	<i>s. m.</i> half-churned milk.
pun	<i>v. a.</i> strain.
pōṇā	<i>s. m.</i> straining cloth.
chaṭṭra	<i>s. m.</i> vessel for straining.
chhiḍki	<i>s. f.</i> dregs of lassi.
saṇḍhā	<i>s. m.</i> male buffalo.
kaṭṭa	<i>s. m.</i> buffalo calf to one year old (<i>sem.</i> kaṭṭī).
ihōṭa	<i>s. m.</i> buffalo up to two and-a-half years (<i>sem.</i> jhōṭ, jhōṭī).
garhāp	<i>s. f.</i> buffalo heifer ready to bear young.
manjjh	<i>s. f.</i> buffalo cow (<i>pl.</i> manjhī).
garhā	<i>a.</i> to bring buffalo cow to bull.
sing	<i>s. m.</i> horn.
phōsi	<i>s. f.</i> fresh cow or buffalo dung.
mēh	<i>s. f.</i> buffalo after giving her first calf.
ḍabbi manjh	<i>s. f.</i> a buffalo with a concave spine.
vahā	<i>s. m.</i> working bullock.
natth	<i>s. f.</i> hole in the cartilage of the nose.
natth	<i>v. a.</i> to run a rope through the hole in an animal's

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badhēla	<i>a.</i> stall-fed—cattle that do not go out grazing.
rōḍā	} <i>a.</i> hornless.
mōṇā	
dhrālī	<i>a. f.</i> good milker (cow or buffalo).
khattar-maṭṭar	<i>s. f.</i> a cow troublesome to milk.
hariār	<i>a.</i> given to wandering at pasture (of cattle).
	khattar maṭṭar te hariār
	ḍolē mol na pēndiā dhār.
	The troublesome cow and the wanderer do not
	let a stream of milk fall at all into the
	milking-vessel.
tail	} <i>s. m.</i> bell (put on neck of cattle so that they may
ṭālī	
	<i>s. f.</i> } be easily found—made of iron, copper or
	brass).
pañj kalyān	<i>a.</i> having all four feet and forehead white (of
	buffalo or horse).
nēhra	<i>a.</i> having horns pointing upwards.
chappa	<i>a.</i> having horns pointing downwards.
jhūṅgā	<i>a.</i> lower in front than behind.
khupḍā	<i>a.</i> having horns curving inwards.
kuḍḍhā	<i>m.</i> with horns curling inwards (buffalo).
mussa	<i>a.</i> with horns pointing up and slightly curved at
	point (buffalo).
ḍhēla	<i>a.</i> with horns hanging down (buffalo).

16. CAMELS.

(SEE GAZETTEER, PAGE 179)

uṭṭh	<i>s. m.</i> male camel.
ḍāchi	<i>s. f.</i> female camel.
tōḍā	<i>s. m.</i> camel up to six months (<i>fem.</i> tōḍī).
kuthēla	<i>s. m.</i> camel from six months to one year (<i>fem.</i> kuthēli or purāf).
mazāṭ	<i>s. m.</i> or <i>f.</i> camel up to two years.
triḥān	<i>s. m.</i> or <i>f.</i> camel up to three years.

lihak	<i>s. m.</i> male camel from one to four years old (<i>fem.</i> puraph).
chhatr	<i>s. m.</i> or <i>f.</i> four year old camel.
doakk	<i>a.</i> having two teeth, four year old (of camel).
chauga	<i>a.</i> having four teeth, five year old (of camel).
chhigga	<i>a.</i> having six teeth, six year old (of camel).
nēsh thi gea	the camel is full-grown (after 8 years).
nēsh	<i>s. f.</i> large tooth of male camel.
khāmbhā	<i>s. m.</i> useless old male camel after 15 years.
jharōṭ	<i>s. f.</i> useless old female camel.
milass	<i>s. f.</i> camel hair.
lunjaṇ	<i>s. m.</i> hair of camel's tail.
gulgā	<i>s. f.</i> hair of camel's hump.
jig	<i>s. m.</i> throat of camel.
mast	<i>a.</i> in rut.
burk	<i>v. n.</i> bubble (of camel).
talo	<i>s. m.</i> bladder-like protuberance from camel's mouth when bubbling.
bēh	<i>v. n.</i> cover (of camel).
vattr	<i>v. n.</i> be in season (of a camel).
lēḍṇa	<i>s. m.</i> dung of camel.
talli	<i>s. f.</i> sole of camel's foot.
kōṛi	<i>s. f.</i> wart on chest of camel.
laṭi	<i>s. f.</i> stick in nose of camel.
sar mahār	<i>s. f.</i> string in nose of camel.
mahār	<i>s. f.</i> long leading rope of camel.
palān	<i>s. m.</i> pack-saddle.
pakhṛā	<i>s. m.</i> saddle for two men.
jōrā	<i>s. m.</i> arch of saddle (consisting of two wooden arches pinned together).
ḍandar	<i>s. m.</i> catch of arched pieces in saddle.
kukkṛā	<i>s. m.</i> pin of jōrā
bajj	<i>s. f.</i> side piece of saddle (<i>pl.</i> bajjā).
tārī	<i>s. f.</i> side of arch of saddle.
mārha	<i>s. m.</i> } riding camel.
mārhi	<i>s. f.</i> }

hikk sālā nēsh	a nēsh of one year's standing.
du sālā nēsh	" two years' "
trē "	" three " "
chō "	" four " "
panj "	" five " "
khappar	(which having no teeth) a nēsh of over five years' standing, <i>i. e.</i> a very old and useless camel.
kohat	<i>s. f.</i> hump of camel.
ōthā	<i>s.</i> belonging to camels.
ōthā mal	properly consisting of camels.
ōthā	<i>s.</i> belonging to camels.
ōthi	<i>s. m.</i> a camel-driver.
kattab	<i>s. m.</i> single arch of saddle.
kashshak	<i>s. m.</i> rope of arch of saddle.
parding	<i>s. m.</i> crupper
tangg	<i>s. m.</i> girth.
chhikka	<i>s. m.</i> end of girth.
gōrband	<i>s. m.</i> neck-rope to keep saddle forward.
kūṭi	<i>f. s.</i> back-piece of saddle.
mohaḍḍā	<i>s. m.</i> pad.
bōri	<i>s. f.</i> bag made of camel's and goat's hair.
trappar	<i>s. m.</i> cloth made of camel's and goat's hair.

17. CALLS TO ANIMALS.

Call.	To what animal used.	Meaning.
khābbi	bullocks	turn to right
pōṛā	bullocks	turn to left.
chhāṭ chhāṭ	bullocks	drink.
tā tō	bullocks	go on.
hushsh	camels	sit down.
hunh hunh	camels	got up or go on.
pwr pwr	camels	drink.
qarr qarr	sheep	come.
chhā chhā	goat	come.

A click with the tongue (as in England) (*gitkār* or *dijkār*) is used to make animals go on faster, and a chirrup with the lip (*buchkar*) is used to stop or soothe an animal or child.

18. CRIES OF ANIMALS.

hinak	neigh of horse.
hing	bray of donkey or mule.
bak	bleat of sheep or goat.
dhikk	bellow of cow.
garhk	bellow of bullock.
bok	cry of he-goat or ram.
miṇak, mēk	gentle bleat of she-goat.
burk	bubble of male camel.
traḍ	bellow of a bullock or bull.
ring	cry of she-camel or buffalo.
rar	groan of camel.
bhōk	bark of dog.
mēōk	mew of cat.
kā kā kar	croak of raven.
chī chī kar	chirp of sparrow.
bāṅ ḍē	crow of cock.
kark	} cluck of hen.
kur kur	
hawāk	bark or howl of jackals.
kē kē kar	quack of duck.
hūṅ	yell of jackal.
rar	long-drawn howl of dog or jackal.
gaj	roar of tiger.
kurlat	cry of the kanej.

19. CATTLE-STEALING

khar	<i>v. a.</i> carry off, steal <i>p. p.</i> khareā <i>p. p. pass</i> kharigeā.
chhap	<i>v. n.</i> hide, be concealed.
chhapā	<i>v. a.</i> hide, conceal, steal.
luk	<i>v. n.</i> hide, be concealed.
lukā	<i>v. a.</i> hide, conceal, steal.
ōjhar	<i>a.</i> where there is no road.

pahā	s. m. path from fields.
pawāhā	s. m. near village.
virōj	} a. on the wrong track.
vinhōch	
virōj pē geā	they have gone on the wrong track.
khōjl	s. m. tracker.
khujippun	s. m. reward of tracker.
khurā, pērā	s. m. track.
khurā kaḍḍh	v. a. to follow up tracks.
khurchhi	s. / place with many tracks of cattle.
ghuss	v. n. err.
bhungā	s. m. a ransom or gift made to recover stolen property, particularly stolen cattle.
pērōaḍhi	s. m. tracker.
chārḡ	} s. m. a spy, one who watches while thieves are stealing to give warning of intruders.
hērā	
rassē jhall	s. m. (lit a rope-holder) a receiver of stolen cattle.
khāb	v. a. to gag stolen cattle.
sumb	s. m. hoof of horse or donkey.
pēr	s. m. foot of camel, man, &c.
pōchā	s. m. paw of dog, cat, talons of kite, &c.
khussa	s. m. leather shoe put on stolen cattle to make tracks indistinct.
charhā	v. a. put on.
chōr	s. m. thief.
sāl	s. m. master, owner, lord.
pichhōrā	s. m. backward track.
trēḡh	s. f. (dēvan) making a round to look for tracks.
mall	v. n. run, escape, get away.
ahr	} dē
vōr	
khurā chā geā	v. a. } give a commission, employ, request to look for a stolen animal.
rēḡh	He followed up tracks.
vatt	s. f. enmity, vendetta.
sagwā, sāḡi	s. m. revenge, vendetta.
gavēr	v. identical.
gavēr	v. a. to search for stolen property.
	s. f. search for stolen property, clue.

gavēṛḍ	<i>s. m.</i> a searcher for stolen property.
vagwā, vāgi	<i>a.</i> exchanged, given instead of stolen animal.
rassā	<i>s. m.</i> rope.
rasseōṛ	<i>s. m.</i> accomplice in handing on stolen cattle.
vēhr	<i>s. m.</i> enclosure in jungle, with hedges round it.
ōhlā	<i>s. m.</i> shelter.
markhitt	<i>s. m.</i> informer.
markhāi	<i>s. f.</i> reward to informer.
mēla	<i>s. m.</i> gathering of friends to exert influence.
shakki	<i>a.</i> suspicious, doubtful.
lāṛḍ	<i>r. m.</i> recogniser or owner of stolen cattle.
liṭ	<i>r. a.</i> recognise.
kālā	<i>s. m.</i> thief (slang).
khallṛi	<i>s. f.</i> goat or sheep-skin used as bag.
gangōṛ	<i>s. f.</i> consultation
sandh	<i>s. f.</i> (mār) hole in wall for burglary.
pār	<i>a. m.</i> (kar) hole in hedge for theft.
Jēlkhāna	<i>s. m.</i> jail.
chattī	<i>s. f.</i> fine.
vaḍḍhi	<i>s. f.</i> bribe.
masitar	<i>s. m.</i> a man not fit to thieve, only fit to stay in the mosque.

20. COLOURS.

chitāpur	<i>s. m.</i> whiteness.
chitrā	<i>s. m.</i> a spotted one.
kālā	black.
chittā	} white.
bagga	
rattā	red.
nilā	blue, dark grey (of cattle).
pilā	yellow, light red (of cattle)
sāwā	green, grey (of horses or cattle),
bhorā	brown, red and white (of cattle).
ghasmēla	brown.

lākha	reddish black or piebald (of cattle).
gōra	fair (of men), red (of cattle).
garra	roan (of horses).
kulla	dun (of horses).
kakkā	fair (of man's hair), chestnut (of horse), yellow (of sand).
samand	light dun (of horses).
kumēt	bay (of horses).
tēlia kumēt	dark bay (of horses).
mushki	black (of horses) (<i>fem.</i> mushkin).
dabba	spotted with large spots (of cattle), piebald.
gadra	flea-bitten (of cattle).
kēla	pale-red (of buffaloes).
dhōla	whitish (of cattle).
katbarra	grey (of a man's beard).
kōra	chestnut-coloured (of a man's eyes).
mānka	having white line in eyes (horses or cattle).

21. PARTS OF BODY.

sāh	<i>s. m.</i> breath ((kaḍḍh).
aḍḍi	<i>s. f.</i> heel.
bubba	<i>s. m.</i> a breast <i>pl.</i> bubbē
chēl	<i>s. f.</i> loins, waist.
dunnī	<i>s. f.</i> the navel.
ḍhāk	<i>s. f.</i> hip.
zēra	<i>s. m.</i> liver.
satthaḥ	<i>s. f.</i> thigh.
sār	<i>s. m.</i> vulva animalium.
sindh	<i>s. f.</i> the parting of a woman's hair.
kihānī	<i>s. f.</i> the abdomen.
gaṭa	<i>s. m.</i> nape of the neck.
mijj	<i>s. f.</i> brain, marrow.
mukkh	<i>s. m.</i> face.
mukk	<i>s. f.</i> fist.
man	} <i>s. m.</i> heart, mind.
mann	
manjh	<i>s. m.</i> middle of the body, waist, the part of the bod below the waist.

hūng	<i>v. n.</i> groan.
hūng	<i>s. f.</i> groan.
hass	} <i>v. n.</i> smile.
khill	
phippur	<i>s. m.</i> lung.
pasli	<i>s. f.</i> rib.
sinā	<i>s. m.</i> chest.
maggar	<i>s. m.</i> upper part of back.
kand	<i>s. f.</i> back.
nikki trikkal	<i>s. f.</i> small of back.
dhiḍḍh	<i>s. m.</i> belly.
kaléja	<i>s. m.</i> liver.
hā	<i>s. m.</i> heart.
haḍḍ	<i>s. m.</i> large bone (of cattle).
haḍḍi	<i>s. f.</i> bone.
dharangā	} <i>s. m.</i> partly consumed carcass (of cattle).
karangā	
pinjar	<i>s. m.</i> skeleton of body (of an animal).
kachchh	<i>s. f.</i> armpit (<i>pl.</i> kachchhī).
kangrēr	<i>s. f.</i> backbone.
bundri	<i>s. f.</i> buttock.
ḍhūi	<i>s. f.</i> anus.
gōḍā	<i>s. m.</i> knee.
gubb	} <i>s. m.</i> pot-belly.
gāmb	
janggh	<i>s. f.</i> leg <i>pl.</i> jangghā.
lakk	<i>s. m.</i> loin.
pinni	<i>s. f.</i> calf of leg.
sukrand	<i>s. f.</i> shin-bone.
giṭṭa	<i>s. m.</i> ankle.
khuri	<i>s. f.</i> heel.
pabb	<i>s. m.</i> ball of foot.
ṭalli	<i>s. f.</i> sole of foot.
anggil	<i>s. f.</i> finger, toe (<i>pl.</i> anggilī).
naūh	<i>s. f.</i> nail.
jōr	} <i>s. m.</i> joint.
sandh	

thurak	<i>v. n.</i> go out of joint.
jussā	<i>s. m.</i> body.
murda	<i>s. m.</i> dead body.
melyat	<i>s. m.</i> corpse.
vāl	<i>s. m.</i> hair
chunē	<i>s. m. pl.</i> the hair of the head as worn by men.
chunḍa	<i>s. m.</i> hair as worn by women.
choṭl	<i>s. f.</i> tuft of hair on the head of Hindūs.
dharl	<i>s. f.</i> unbraided hair, the mode in which women wear their hair after marriage and for the rest of the life.

mēṇḍhl	<i>s. f.</i> a braid in a woman's hair.
chhattē	<i>s. m. pl.</i> a mode in which girls wear their hair, the front hair cut square across the forehead and the back hair loose and unplaited.

pallya	<i>s. m.</i> a grey hair when it first appears.
jhand	<i>s. f.</i> the first hair that grows on a child's head. It is customary to take both Hindu and Muhammadan boys to the shrines of Muhammadan saints and cut off the jhand, at the same time making an offering to the incumbent. This ceremony, called jhand lahawan, is in the case of boys performed several times till puberty and only once in the case of the girls, but at home.

There are four stages in which females do their hair—

- (1) jhand = the first hair which is cut off.
- (2) chhattē = loose (scattered).
- (3) mēṇḍhl = plait (the hair is plaited on each side of the forehead and the plaits are retained till marriage).
- (4) dharl = the plaits are loosened at marriage and the back hair is plaited into a tail.

sawil	} <i>s. f.</i> a man's first beard.
mas	

nir	s. m. } tear.
hanjh	s. f. }
kullhā	s. m. that part of a bullock's bump on which the yoke presses.
natth	s. f. a hole in the cartilage of the nose (whether of man or animal).
happā	s. m. } kiss.
happi	s. f. }
ling	s. m. leg.
chōṛī	s. f. the leg of a slaughtered and dismembered animal.
pēr	s. m. foot.
sir	s. m. head.
kōpri	s. f. skull, crown of head.
tāla	s. m. top of head, roof of palate.
matthā	s. m. forehead.
bharbiṭṭa	s. m. eyebrow.
akkh	s. f. eye (p/. akkhī).
pipplī	s. f. p/. eyelashes.
chhappar	s. m. eyelid.
ānā	s. m. eyeball.
ḍola	s. m. diseased eyeball.
dhi, dhiri	s. f. pupil of the eye.
andhā	a. blind.
kāṇa	adj. one-eyed.
sujākhā	a. seeing all right.
bhēngā	a. looking sideways.
kōrā	a. with chestnut-coloured eyes.
nazar	s. f. eye-sight, look, offering to a superior.
mandā	adj. bad.
ūdi akkhī man-	his eyes have gone bad.
diān.	
ūdi akkhī aiā	his eyes have gone bad.

ū anilā akkhī	he has had his eyes cured.
baṭwalā	
chittā pē gēa-his	his eyeball has become white.
dhund	s. f. mistiness of eyesight.
nakk	s. m. nose.
nās	s. f. nostril (pl. nāsā).
naswar	s. f. snuff.
naswar chhikk	v. a. take snuff.
mūh vat	s. m. mouth, face.
thōd	s. m. lip.
khā	s. f. chin.
gāl	s. f. cheek (pl. gālā).
bachchi	s. f. temple (of head).
chom	s. f. hair of temple.
dār	s. f. beard.
muchhā	s. f. pl. moustaches.
shāṭpar	s. m. large moustaches.
kann	s. m. ear.
kanṛi	s. f. the hole of the ear.
chūbharī	} s. f. lobe of ear.
pāpī	
dand	s. m. tooth.
hanṇū	s. f. grinder-tooth.
patt	s. f. thigh, silk.
ghu	s. m. decay of teeth (supposed to be caused by a worm).
bir	} s. f. line of teeth.
battri	
khakhār	s. f. jaw.
marhā	s. f. gum (pl. marhāiā or marhāē).
jibbh	} s. f. tongue (pl. jibbhā).
zabān	
gal	s. m. neck.
ghandi	s. f. Adam's apple.
hassī	s. f. collar-bone.
monḍhā	s. m. shoulder.
bāh	s. f. arm (pl. bāhā).
sajī	adj. right.
khābā	a. left.

arak	} s. f. elbow (<i>pl.</i> arkā, irkā).
irk	
dōḷa	s. m. upper arm.
vinī	s. f. fore-arm.
ghissnī	} s. f. wrist.
gissnī	
hatth	s. m. hand.
chhappar	s. m. back of hand or top of foot.
talli	s. f. palm of hand or sole of foot.
angūtha	s. m. thumb or big toe.
chīchi	s. f. little finger or little toe.
dhappha	s. m. blow with both hands open.
chamata	s. m. slap with open hand.
dhikkā	s. m. push.
mutth	s. f. fist (<i>pl.</i> mutthī).
ghutt	v. a. close the fist.
mukki	s. f. blow with fist.
mukkiā mār	v. a. pound with fist as in massage.
mutthiā bhar	v. a. squeeze with hands.
ṭattari	s. f. bare head.
ganjā	a. bald.
rōḍa	a. with head entirely shaved.
singg	s. m. horn.
both	s. m. face (of a quadruped).
gaimā	s. m. dewlap (of cattle).
kōri	s. f. breast (of quadruped).
gumbat	s. m. bullock's hump.
kuhant	s. m. hump (of camel).
madau	s. m. withers of horse.
puṭṭhā	s. m. hind quarter (of a quadruped).
pūchhar	s. m. tail.
dhugg	s. f. (<i>pl.</i> dhuggā) bone of quarter (of horse).
sum	s. m. hoof of horse or (S.) of cattle.
jadā	s. f. mane of horse.
chōṭi	s. f. forelock of horse.
paṭṭha	s. m. muscle.
nār	s. m. dried muscle.

gāmchl	<i>s. f.</i> pastern-joint.
nali	<i>s. f.</i> cannon-bone of horse.
gōḍa	<i>s. m.</i> knee of horse.
ḍōli	<i>s. f.</i> upper part of leg of quadruped.
khuchch	<i>s. m.</i> hock of quadruped.
par	<i>s. m.</i> wart on horse's leg.
than	<i>s. m.</i> teat.
khiri	<i>s. f.</i> udder.

22. DISEASES.

barḍi	} <i>s. f.</i> pimple.
barḍi	
mallā	<i>s. m.</i> boil.
malai	<i>s. f.</i> state of impurity of blood which produces boils.
barrā	<i>s. m.</i> fever of a severe type.
tapp	} <i>s. m.</i> fever.
marōr	
ḍadhr	<i>s. m.</i> ringworm.
sāvarē	<i>s. m. pl.</i> jaundice.
kōsā	<i>s. m.</i> fever.
vārē dā kosa	} intermittent fever.
vārē di marōr	
vatt	<i>s. f.</i> writhe from pain.
hubb	<i>s. f.</i> pain in the chest and sides felt on breathing.
azār	<i>s. m.</i> illness, disease.
hanjitrā	<i>s. f. pl.</i> swelling of glands.
nichh	<i>s. f.</i> sneeze.
khangh	<i>s. f.</i> cough.
kass	<i>s. f.</i> fever.
kulunj	<i>s. f.</i> colic.
adhṛang	<i>s. m.</i> paralysis.
lakwā	<i>s. f.</i> facial paralysis.
zātal jamb	<i>s. m.</i> pneumonia.
bhuss	<i>s. m.</i> jaundice.

thaḍḍhiā	<i>s. f. pl.</i> small-pox (euphony for tattīā, hot).
ārā	<i>s. m.</i> constipation (used of children).
subrā	<i>s. m.</i> measles.
nārwa	<i>s. m.</i> guinea-worm, supposed to be due to drinking water in which snake's eggs have been dissolved.
dhrapphar	<i>s. m.</i> nettle-rash, cured by killing a small owl (chirbal).
hēza	<i>s. m.</i> } cholera (supposed to be due to an evil wind).
ḍaki	
bawa	
thaḍḍh	<i>s. f.</i> cold—thaḍḍh lag geii.

23. DISEASES OF ANIMALS.

vill	<i>s. m.</i> disease of cattle from eating certain grasses.
haḍḍi kaḍḍh	<i>v. a.</i> show a splint (of horse).
haḍḍa	<i>s. m.</i> spavin (of horses)
moṭrā	<i>s. m.</i> hog-spavin (of horses).
chakāwal	<i>s. m.</i> disease of pastern (of horse).
tald	<i>s. m.</i> swelling of palate (of horse).
kanār	<i>s. m.</i> cold (of quadruped).
sol	<i>s. m.</i> colic (of horse).
hubbiā	<i>s. f.</i> strangles.
laga	<i>s. m.</i> rubbing by saddle.
chāṇṇi	<i>s. f.</i> staggers—a horse is said to die at once of chāṇṇi if a light is shown behind it when it has been rubbed by the saddle.
zēhr bad	<i>s. m.</i> lymphangitis.
mūhkhur	} <i>s. m.</i> foot-and-mouth disease.
muhāra	
thaḍḍhar	<i>s. m.</i> small-pox—cow-pox (of cattle and sheep).

pā	<i>s. f.</i> A disease which attacks sheep, goats and camels, and causes the hair to fall off.
patṭhā	<i>s. m.</i> a very fatal disease which attacks cattle after they have eaten unripe turnips or jowār which has been insufficiently watered.
chuttā	<i>s. m.</i> a gale on the back of a horse or donkey.
rikk	} <i>s. f.</i> purging (used of cattle).
rikki	
rēj	<i>s. m.</i> a disease of cattle caused by drinking stagnant water.
sāṭu	<i>s. m.</i> a disease of cattle, apparently a kind of paralysis.
shlmak	<i>s. m.</i> a disease of camels and horses in which the whole body becomes dry and shrivells and lameness ensues. The remedies used are doses of garlic and honey and branding across with a needle on the limbs.

24. HOUSES AND FARM BUILDINGS.

(SEE GAZETTEER. PAGE 66.)

ghar	<i>s. m.</i> house, home, household.
kōṭhā	<i>s. m.</i> house, room, especially a flat-roofed hut or room.
garīṛā	<i>s. m.</i> an arched hut of grass.
salh	<i>s. f.</i> a house with a thatched roof.
kōṭhī	} <i>s. f.</i> } a large bungalow built in English style.
banglā	
kōṭhṛī	<i>s. f.</i> small room entered off another room.
banglā	<i>s. m.</i> upper chamber when well-made of burnt brick.
jandrā	<i>s. m.</i> the gable wall of a house.
daḥ	<i>s. f.</i> upper cross-stick of a door frame.
darsāl	<i>s. f.</i> side post of a door frame.
lat khōṛā	<i>s. m.</i> lower cross-stick (a door sill) of a door-frame.
munṇ	<i>s. m.</i> pillar. post
mannhā	<i>s. m.</i> platform.

mannhī	s. f. a small platform, a bench.
muhārī	s. f. the wall on each side of a door.
visākh	s. f. a courtyard with shed answering the purposes of a guest-house and a place of meeting to transact business.
bhāṇā	s. m. cattle pen.
palla	} s. m. the casing of wattled brushwood or of reed which encloses a stack of straw or grain; hence used for the stack itself with its casing.
pall	
mārī	s. f. a storied house of burned bricks.
dārā	s. m. guest-house, village club.
pōrī	s. f. step of a stair, pl. stairs.
pursāṅg	s. m. ladder.
bāhī	s. f. side piece of a ladder or frame.
dandā	} s. m. step of ladder, stick.
danna	
kandh	s. f. (pl. kandhī) wall.
talī	s. m. floor.
chhatt	s. m. roof.
ussar	v. n. be built.
usār	v. a. build.
ghatt	v. a. build, put on (a roof), throw, spread out, drop, pour.
valṭā	s. m. clad stone.
sillh	s. f. (pl. sillhī or sillhā) brick.
itt	s. f. (pl. ittā) brick, especially a pakka brick.
chikkar	s. m. mud.
gārā	s. m. thin mud used for mortar.
chaverī	s. f. built of mud only, not made into bricks.
ōbā	} s. m. lump of mud used in building a mud wall
dōbī	
chhappar	s. m. thatched roof or thatched hut or shed.
chhappri	s. f. small thatched shed, without walls.
dhārā	} s. m. rough thatched shed, used chiefly for
dhari	
limb	s. f. cattle.
lēmbī	v. a. (pp. littā) plaster with mud.
	s. f. plastering with mud.

HOUSES AND FARM BUILDINGS.

la	s. m. mud plaster.
dho	s. f. (pl. dhoē) large thatched shed, used chiefly for cattle.
jhuggi	s. f. rough thatched hut, hovel, lean-to shed, tent of gipsy.
pattal	s. f. a screen made of the reeds of <i>saccharum para</i> . It is used for many purposes-- (1) to make walls of huts and enclosures; (2) in roofing (the pattal being placed above the beams and below the mud of the roof); and (3) as screens and shades of all kinds.
tajar	s. f. domed roof.
karī	s. f. rafter.
pasēl	s. f. (pl. pasēl) side-beam of roof.
thamb	} s. m. prop.
thamba	
puṛamba	s. m. piece of wood built in wall on which to support door-frame.
bēra	s. m. cross-piece of wood in roof to keep crooked rafters straight.
parṇala	s. m. water-conduit on roof.
varīṇḍhī	S. s. f. part of wall projecting above roof.
chullh	s. f. (pl. chullhī) fire-place.
kalhōṭa	s. m. earthen cylinder for storing grain.
kalhōṭī	s. f. small earthen cylinder for storing grain.
gahhī	s. f. long receptacle against wall of house for storing grain.
ambār	s. m. granary.
tambēla	s. m. stable.
thān	s. m. stall.
qhinggar	s. m. drythorns.

thallha	<i>s. m.</i> platform.
baha	<i>s. m.</i> door.
dēdhi	<i>s. f.</i> entry, when roofed over.
tak	<i>s. f.</i> (<i>pl.</i> tākā) fold of a door.
khirkī	<i>s. f.</i> door made of grass or reeds interwoven.
mōri	{ <i>s. f.</i> window-opening.
bārī	
takrī	<i>s. f.</i> window-frame.
muhāṭh	<i>s. f.</i> (<i>pl.</i> muhāṭhā) door-frame, especially the uprights.
dharsal	<i>s. f.</i> lower cross-piece of a door-frame.
jala	<i>s. m.</i> recess in a wall.
gharvā	<i>a.</i> chiselled, shaped (stone).
kuṛh	<i>s. f.</i> covered cattle-shed.
chhatt	<i>v. s.</i> roof.
valgaṇ	<i>s. m.</i> land enclosed by a wall or hedge.
vēhṛā	<i>s. m.</i> court-yard of a dwelling-house.
vēhṛ	<i>s. m.</i> large area of open ground enclosed by fence.
vār	<i>s. f.</i> fence, hedge.
vara	<i>s. m.</i> sheepfold, enclosure, melon-patch.
varī	<i>s. f.</i> melon-patch.
tāk	<i>s. m.</i> wooden door.
thoṇī	<i>s. f.</i> forked prop.
ēra	<i>s. m.</i> foundation.
khāna-ba-dōsh	<i>a.</i> gipsy, wandering.
kāmb	<i>s. f.</i> bent stick used as prop of tent (<i>pl.</i> kāmbā).
jhullī	<i>s. f.</i> patchwork of rags used as covering of a tent.
tambū	<i>s. m.</i> tent.
ṭhulh	<i>s. m.</i> tower.

25. FURNITURE.

khatt	<i>s. f.</i> an ornamented bed.
khatra	<i>s. m.</i> a plain bed, a common charpoy.
palang	<i>s. m.</i> painted bed.
pāwa	<i>s. m.</i> leg of bed.

sēru	s. m. cross-piece of bed at top and bottom.
bāhī	s. f. side-piece of bed.
sirhāna	s. m. head of bed.
latāndī	s. f. foot of bed.
dāunī	s. f. strip lengthwise at foot of bed.
munn	s. m. the uprights of a spinning wheel.
manjā	s. m. } bed, charpoy.
manjī	s. f. }
tōpi	s. f. head of leg of bed.
pōr	s. m. foot of leg of bed.
piṛhā	s. m. stool with a back.
dhō	s. f. back of stool, leaning back.
piṛhī	s. f. stool, seat of stool.
dandā	s. m. cross-piece.
bhambīri	s. f. ornament like a reel.
munnā	s. m. leg of back of stool.
chūr	s. f. dovetail (pl. churā).
paṅghūrā }	s. m. cradle
piṅghūrā }	
vān	s. m. twine made of munj or of date leaves for stringing beds.
talli vatwā vān	rope spun with the palm of the hand
labānka vān	rope made on spindles by labānās.
chhikka	s. m. a net of strings in which vessels are hung up
dābrā	s. m. } a flat stand of clay on which pots are
dābrī	s. f. } placed when taken off the fire

26. CLOTHING, DRESS AND ORNAMENTS

paṭkā	s. m. small turban
pagg	s. f. large turban (pl. paggā).
paggri	s. f. small turban.
chōlā	s. m. a sleeved jacket buttoned at throat.
galvin	s. f. neck-slit of jacket.
birā, tukmā	s. m. cloth button.
phāhī	s. f. noose, eye for button.
bāh	s. f. sleeve (pl. bāhā).
chādar	s. f. (pl. chādarā) sheet worn like a plaid.

pōt
tīrpōt
adhāpōt

- s. f.* breadth of cloth (*pl.* **pōtā**).
a. made of three breadths sewn together.
a. made of two-and-a-half breadths sewn together.
a. made of two breadths sewn together.

dupōt
manjhā
chōtā
jutti
khappa
dallā
dalli

- s. m.* waist-cloth, generally worn loose.
s. m. waist-cloth worn tight.
s. f. shoe.
s. m. old shoe.
s. m. } a narrow cloth worn by **kirārs** round the
s. f. } waist and between the legs, especially
when bathing, **angochhā**.

turra

- s. m.* one end of a turban allowed to hang down the back.

tukma

- s. m.* a pendent ornament for the ear, consisting of a thick cord of silk hung from the lobe with a small ball of gold, silver or silk attached at the end.

thēlki

- s. f.* an ornament for the waist, consisting of a broad belt of silver chains worn round the loins, mostly by Hindu and by a few Muhammadan women.

dastī pōchi

- s. f.* a kind of bracelet consisting of beads of various shape strung on silk. There are several kinds of **dastī** according to the shape of the beads, *e.g.*—

dastī bājhrī danī = beads like grains of **bajrā**.

chuhē dandī = beads like rat's teeth.

dukki

- s. f.* a flat pendent of gold worn hanging to a necklace of silk.

dhēdhi

- s. f.* an ear ornament consisting of a gold or silver pipe worn in the lobe. At the outer end is a stud jewelled or plain.

ganhā
gajrā
nimrā
natth

- s. m.* jewel, ornament.
s. m. a kind of bracelet.
s. m. finger ring set with a stone.
s. f. nose-ring.

chāmkaḷi	<i>s. f.</i> a necklace of long-pointed beads made in the shape of jessamine buds (<i>champa kaḷi</i>) and strung on twisted silk.
nāra	<i>s. m.</i> silver anklet consisting of a hollow ring.
bhūra	<i>s. m.</i> coarse blanket.
adhōtar	<i>s. f.</i> fine country cloth.
sutthaṇ	} <i>s. f.</i> { trousers which are baggy and full of folds.
shalwār	
tūl	<i>s. f.</i> the under-bedding of a nuptial couch. The father of the bride gives the bedding consisting of (1) 'vihāna,' a bolster, (2) tūl, under-bedding, (3) savvar, upper-bedding.
bukkil	<i>s. f.</i> a way in which women wear their sheets. The end is carried across the breast and thrown over the shoulder, <i>chādar dī bukkil māri</i> .
enunnī	<i>s. f.</i> a coloured sheet worn by women.
dusā	<i>s. m.</i> a woollen blanket.
rēṭā	<i>s. m.</i> a red sheet (generally given at a betrothal by the bride's father to the bridegroom.
burkā	<i>s. m.</i> a long thick veil.
khalla	<i>s. m.</i> shoe.
ūkū khallē māre	he beat him with shoes.
safa	<i>s. m.</i> large turban.
lungī	<i>s. f.</i> checked cloth.
khēs	<i>s. m.</i> thick cotton plaid for bedding, dark blue cloth for waist-cloth.
kōṭ	<i>s. m.</i> long-sleeved jacket.
kurti	<i>s. f.</i> short-sleeved jacket.
chugna	<i>s. m.</i> long loose robe open at throat.
kapāhī kōṭ	<i>s. m.</i> quilted jacket.
viḥāna	<i>s. m.</i> pillow.
lēph tulā	<i>s. f.</i> bedding.
vichhā	<i>v. s.</i> spread.
savvar	<i>s. f.</i> quilt for bedding of English cotton.
sirak	<i>s. f.</i> quilt for bedding of country cloth.

chhēmbha	<i>s. m.</i> print, stamp on cloth.
tulai	<i>s. f.</i> quilt used as mattress.
chhō	<i>s. f.</i> cover for quilt or pillow.
bear	<i>s. m.</i> suit of two clothes, lungi and chola.
mōli	<i>s. f.</i> coloured thread.
thigri	<i>s. f.</i> rag.
lai chirā	<i>s. m.</i> red turban.
shal	<i>s. f.</i> silk wrap.
chadar	<i>s. f.</i> wrap.
salāra	<i>s. m.</i> striped cloth.
bhōchhan	<i>s. m.</i> plain cotton wrap (of woman).
phulkāri	<i>s. f.</i> flowered wrap (of woman).
chōli	<i>s. f.</i> short bodice covering only front.
chōla	<i>s. m.</i> bodice covering whole body.
janjū	<i>s. m.</i> Brahmanical thread.
chunda	} <i>s. m.</i> hair worn with plaits in front (by virgins).
chond	
gund	<i>v. a.</i> plait (hair) <i>pp.</i> gutta.
gutt	<i>s. f.</i> plaited tail of hair worn behind.
vāl	<i>s. m.</i> hair.
chund	<i>v. a.</i> plait hair in three plaits.
jarā	<i>s. m.</i> queue (of hair).
dhaga	<i>s. m.</i> silk thread ornament in ears.
bundda	<i>s. m.</i> ear-ring drop (worn by virgins).
vala	<i>s. m.</i> large ear-ring.
vali	<i>s. f.</i> small ear-ring.
pattr	<i>s. m.</i> silver bead in ear-ring.
bola	<i>s. m.</i> a pendant ornament of gold worn in the cartilage of the nose : the small pendant at the bottom is called bhēsar.
hassi	<i>s. f.</i> broad neck-ornament.
mutthra	<i>s. m.</i> broad bangle.
kara	} <i>s. m.</i> bangle.
kangan	
rnundri	<i>s. f.</i> ring with stud or stone.
chhalla	<i>s. m.</i> plain ring.
verh	<i>s. m.</i> broad ring.

patrī	<i>s. f.</i> a flat square locket of gold or silver hung round the neck attached by rings to a thick silk chain. Also worn hanging on the forehead by women. Generally worn in sets of three--a large one between two smaller ones.
pachchārakkī	<i>s. f.</i> a silver ornament consisting of two chains worn like cross belts. Where the chains cross one another on the breast and back there is a round embossed shield.
anwuṭṭ	<i>s. m.</i> ring on big toe. On the upper part is fastened a covered shield of silver or enamel.
anwaṭṭī	<i>s. f.</i> ring on one of smaller toes.

27. FOOD.

karāh	<i>s. m.</i> } a sweetmeat made of wheat-flour fried in <i>s. f.</i> } ghl and mixed with a solution of sugar, <i>s. m.</i> }
karāhī	
halwā	
kachōṛī	<i>s. f.</i> pasty made of flour, ghl and sweet oil, with urd pulse inside.
nuṭṭī	<i>s. f.</i> sweetmeat made of urd flour fried in ghl and covered with a solution of sugar.
lon	<i>s. m.</i> salt.
mitṭhā	<i>adj.</i> sweet.
salōṇā	<i>adj.</i> salt.
ṭukkur	<i>s. m.</i> food, bread.
parōṭhā	<i>adj.</i> stale.
bhusarī	<i>s. f.</i> a cake made of two unbaked chapatis with gur between them (a favourite food in cold weather).
busarī	
parakā	<i>s. m.</i> buttermilk.
panhaka	
pallī	
	<i>s. f.</i> the green leaves of gram which are cooked as a vegetable.
pinḍ	<i>s. f.</i> ripe date fruit. This is of two kinds.

pind van di	=	dates off the tree, and
pind lōṇī	=	salted dates, i. e. ripened by being rubbed with salt and tightly closed for a night in an earthen vessel.
ṭavvin	s. f.	the stock of flour intended for one meal or for the day's use of a household and ground by the women in the early morning.
ṭukkar parāka	s. m.	lit. a morsel and buttermilk called also <i>nihārī</i> used on both banks of the Chenāb and in the Multān District to express light meal eaten before the midday meal especially by ploughmen.
dragrī	s. f.	a chapāṭī baked on one side only. With the unbaked side covered with <i>ghī</i> and placed next the hair it is bound on the head as a cure for head-ache.
ḍadhri	s. f.	green ears of wheat or pods of gram roasted for eating.
rahḥā	s. m.	soup.
sirā	s. m.	coarsely ground wheat boiled and mixed with <i>gur</i> .
kakkō	}	s. f. heated sugarcane juice.
kakkyō		
nirāṇ	s. m.	a slight meal eaten before the morning meal, especially by ploughmen.
nisrī	s. f.	refined sugar.
shangarī nisrī	s. f.	sugarcandy.
tallā nisrī	s. f.	flat opaque cake of whiten brown coloured sugar.
sajjā	adj.	fresh.
gur	s. m.	molasses.
dhōḍha	s. m.	large hannock of jowār or bājra-meal.
gōgā	}	small scone of bājra, wheat, &c.
gōgi		
rōṭī		
mann	s. m.	large wide scone.
ghungrī	s. f.	boiled bājra meal.
aṭṭā	s. m.	meal, flour.
vatt	s. m.	fine flour of bājra eaten raw with sugar.
khirri	s. f.	meal boiled in milk.

28. NAMES AND ABBREVIATIONS.

Names.—A child is commonly given a name within a week after birth. Sometimes a man calls his sons by names that rhyme with each other, e. g., Muhammad Yār, Ahmad Yār, Barkhurdār, Allāh Yār. A son is very often given the name of his grandfather.

Names are often contracted, e. g.—

<i>Contraction.</i>	<i>Full name.</i>
Khuddu	Khuda Yār—Khuda Bakhsh.
Shēru	Sher Muhammad.
Alu	Alam Khān.
Jahāna	Jahān Khān.
Mamdū, Mammad	Muhammad Khān.
Hakū	Hākīm Khān.
Jallū	Jalāl K'ān.
Bahāwala	Bahāwal Bakhsh.
Shammū	Shams-ud dīn.
Samēla	Ismāil.
Zulfa	Zulfikār.
Dādū	Allahdād.
Sabū	Sahib Khān.
Pallhū	Pahlwān.

Nicknames are sometimes given men from their personal qualities; e. g., Bōrā (deaf), Thullhā (fat), Jhattī (the snatcher).

29. POSTURES.

nēū khalōta	}	a. standing with head bent.
niwar khalōta		
siddhā khalōta		a. standing upright.
veṭh mār		v. a. sit holding the knees with the arms or with cloth round waist and knees.
palatthi	}	māri beṭhā—sitting cross-legged, tailor-fashion.
patthall		kneeling.
goḍe bhar		sitting on hunkers, resting buttocks on heels.
lṭhuhā beṭhā		sitting stiffly with head back.
akir-kē beṭhā		leaning on one palm.
talli ṭek-ke beṭhā		

lēt	<i>v. n.</i> lie down <i>p. p.</i> lēteā.
ōt	<i>s. f.</i> support (<i>pl.</i> ōtā).
utāna	<i>adj.</i> lying on back.
amūdhā	<i>adj.</i> lying on face.
pāsse bhar	<i>adj.</i> lying on side.

39. SPINNING.

charkhā	<i>s. m.</i> spinning-wheel.
tand	<i>s. f.</i> yarn.
pūṇī	<i>s. f.</i> cleaned cotton in balls ready to spin.
vārī	<i>s. f.</i> handful of cleaned cotton.
tīlī	<i>s. f.</i> splinter, match, centre of pūṇī.
chhallī	<i>s. f. }</i> reel of spun thread.
munḍqhrā	
challa	<i>s. m.</i> washer of leather.
bīṛī	<i>s. f.</i> thread to keep washer in place.
trakklā }	<i>s. m.</i> iron pin on which thread is spun.
vahū }	
ataṇ	<i>s. m.</i> a party of women collected to spin together, a spinning bee.
bhandār	
dhurā	<i>s. m.</i> base of spinning wheel, cross piece.
tīr	<i>s. m.</i> piece joining the two dhurās.
mālīh	<i>s. f.</i> thread that drives the spinning wheel.
tār	<i>s. f.</i> (<i>pl.</i> tārī) part of driving-wheel.
bēr	<i>s. m.</i> string tying tārs together.
laṭṭh	<i>s. f.</i> axle of driving-wheel.
hatthī	<i>s. m.</i> handle.
phull	<i>s. m.</i> stud on wheel.
salāī	<i>s. f.</i> pin of yarn.
aṭṭī, pholā	<i>s. f.</i> skein of yarn on twister.
aṭēraṇ	<i>s. m.</i> twister.
aṭēr	<i>v. a.</i> wind yarn.
tīr	<i>s. m.</i> longitudinal piece of aṭēraṇ.
Orā	<i>s. m.</i> revolving frame of grass
naṛa	<i>s. m.</i> reed on which yarn is wound.

31. WEAVING.

pāuli }	<i>s. m.</i> weaver.
pāvali }	
ḍaḍh	<i>s. m.</i> the ravelled ends of a piece of cloth; badly woven cloth which is all warp and no wool.
nāl	<i>s. f.</i> shuttle.
tand	<i>s. f.</i> yarn (<i>pl.</i> tandū).
pānja	<i>s. m.</i> five threads of yarn.
phuṭṭi	<i>s. f.</i> cotton unginned.
jhambhṇi	<i>s. f.</i> crooked stick for carding cotton on a cot.
jhambh	<i>v. a.</i> card cotton.
vēl	<i>v. a.</i> gin cotton.
vēṇa	<i>s. m.</i> cotton-gin.
pēwā	<i>s. m.</i> cotton-seed.
kapāh	<i>s. f.</i> cleaned cotton (<i>pl.</i> kapāhā).
kasāl	<i>s. m.</i> cotton-scutcher, butcher.
pinj	<i>v. a.</i> scutch cotton.
pinjan	<i>s. m.</i> cotton-scutching implement.
taṛa	<i>s. m.</i> wooden mallet for striking bowstring.
tanddi	<i>s. f.</i> string of bow.
rū	<i>s. f.</i> scutched cotton (<i>pl.</i> rūṇ).
vāṛi	<i>s. f.</i> ball of scutched cotton.
tīlī	<i>s. f.</i> stalk of kānā.
paṇi	<i>s. f.</i> ball of cotton on tīlī.
charkhā	<i>s. m.</i> spinning-wheel.
katt	<i>v. a.</i> spin.
trakklā	<i>s. m.</i> iron pin.
chhalli	<i>s. f.</i> skein.
aṭēraṇ	<i>s. m.</i> twister.
aṭēr	<i>v. a.</i> twist.
sutr	<i>s. m.</i> thread.
aṭṭi	<i>s. f.</i> twisted skein of thread.
vēṇḍia	<i>s. m.</i> a collection of aṭṭis.
tāṇa	<i>s. m.</i> woof.
tan ^a	<i>v. a.</i> prepare woof.
jāvval	<i>s. f.</i> (<i>pl.</i> jāvvalī) measure = 16 hatth.

hatth	<i>s. m.</i> cubit measure = 18 inches.
kāna	<i>s. m.</i> stalk of sar grass.
lhabb	<i>v. a.</i> moisten (cloth only).
sōṭa	<i>s. m.</i> stick.
kutt	<i>v. a.</i> beat, pound.
pāṇ	<i>s. f.</i> thin paste of wheat flour.
plh	<i>v. a.</i> grind.
kunni	<i>s. f.</i> earthen pot.
kunāl	<i>s. m.</i> large earthen vessel.
lētṭi	<i>s. f.</i> thick paste mixed with water makes pāṇ.
ghōṛi	<i>s. f.</i> stand for wool.
tāṇi	<i>s. f.</i> prepared wool.
khilār	<i>v. a.</i> spread, stretch.
kuchchīṇ	<i>s. f.</i> brush (mār).
bandiā	<i>s. m. pl.</i> = thread put in place of grass to keep threads separate.
plā	<i>s. m.</i> spare threads.
chakki	<i>s. f.</i> cake of soap.
sābuṇ	<i>s. m.</i> soap.
pēṭā	<i>s. m.</i> warp.
khaddi	<i>s. f.</i> weaver's shop.
dassi	<i>s. f.</i> pattern.
gandḍh	<i>v. a.</i> knot.
salakkhṇi	<i>s. f.</i> straw inside reel.
nalli	<i>s. f.</i> reel.
nal	<i>s. f.</i> shuttle (<i>pl.</i> nalā).
vunṇ	<i>v. a.</i> weave.
takki	<i>s. f.</i> web, folded up.
vunāl	<i>s. f.</i> charge for weaving.

32. AGRICULTURAL IMPLEMENTS AND PROCESSES.

hal	<i>s. m.</i> plough.
hālī	{ <i>s.</i> belonging to a plough; <i>s. m.</i> ploughman.
kurh kur	{ <i>s. m.</i> body of plough.

jangghi	<i>s. f.</i> upright of plough.
hatthi	<i>s. f.</i> handle of plough.
ôg or ôg	<i>s. m.</i> wedge of plough, fixed into boot to keep upright in its place.
haleh	<i>s. f.</i> shaft of plough.
phāla	<i>s. m.</i> scutter of plough.
kundā	<i>s. m.</i> iron staple.
vāh	<i>s. f.</i> hole in shaft.
urul urlā	} <i>s. m.</i> yoke for one bullock.
panjālī	
gātrā	<i>s. m.</i> fixed inner peg of yoke.
vēlan	<i>s. m.</i> moveable outer peg of yoke.
gummat	<i>s. m.</i> knob in centre of yoke.
kambhai	<i>s. m.</i> knob in yoke above bullock's neck.
banna	<i>s. m.</i> embankment of field.
bandhā	<i>s. m.</i> dam.
baddh	<i>v. s.</i> make an embankment (<i>p. p.</i> baddhā).
bajjh	<i>v. n.</i> be made (of an embankment) (<i>p. p.</i> bajjh gea).
kahl	<i>s. f.</i> mattock.
jhingār	<i>s. m.</i> cracking noise made by a Persian wheel.
kok	<i>s. f.</i> shriek, screech, howl (<i>cf.</i> mār), a sound sometimes made by a Persian wheel con- sidered ill-omened.
chūthi	<i>s. f.</i> pivot, tapering point, tap-root (as of carrot or turnip).
lōpar	<i>s. f.</i> first cutting of green wheat.
khwd kasīl	} <i>s. f.</i> green wheat or barley used as fodder.

urā orāh	} s. m. a term in ploughing. A field is ploughed in circles of consecutive furrows, each furrow being inside the last. When the unploughed piece in the centre becomes so small that the plough cannot turn in it, the ploughman begins a new set of consecutive furrows in a fresh piece of land, bringing back his plough when he has taken a wider sweep to finish the unploughed centre. Each set of consecutive furrows is called a <i>chakki</i> , and the leaving one set to take up another is <i>urā</i> or <i>orāh</i> .
akārḥā kārḥā	} s. m. <i>literally</i> an arena, a court; <i>special meaning</i> , an indigo-ground consisting of one or more sets of indigo-vats; the hole into which the water from the vats is run off; and the place where the indigo is dried. <i>khārḥā</i> is also used for a cattle-road, the arena where cattle jostle one another.
ōr	s. f. a furrow (<i>pl. ōrā</i>) <i>ōr bhannī ā</i> ! = break the furrow ! <i>ōr ghiddhī ā</i> ! keep to the furrow !
pārā	s. m. the blank left in ploughing. <i>pārā leil ā</i> ! take up the blank !
bēl bihāl	} s. f. = a second ploughing.
āhli balhāi	} s. f. the price paid to a shepherd for tethering his sheep or goats in a field during the night in order to manure it. The usual rate per night is one <i>pā</i> (= $\frac{1}{4}$ seer) of wheat per score of sheep or goats.
bijārā	s. m. a seedling.
bijārā lāwan	= to plant out seedlings.
sī sivī	} s. f. a ploughing.

pār	}	<i>s. f.</i> a first ploughing.
ghēr		
bēl		
dōhar	}	<i>s. f.</i> a second ploughing.
trēl		
trēhar	}	<i>s. f.</i> a third ploughing.
paṭhārā		
		<i>s. m.</i> The cross stick of the three sorts of rakes, <i>kēn</i> , <i>jandra</i> and <i>dandāli</i> in which the teeth are fixed.
panā		<i>s. m.</i> sand taken from the sandhills of the Thal or clay from the spoil banks of a canal to be used as manure.
poṭnā		<i>s. m.</i> land made into ridge and furrow for planting tobacco, onions and eggplants (<i>bēngan</i>).
khēlā		<i>s. m.</i> a single furrow.
poṭhā banā		= to make land into ridge and furrow.
pēn		<i>s. f.</i> the hole in the iron of a mattock (<i>vahōlā</i> , <i>kahn</i>), in which the gann or wooden handle is fixed.
trāngal		<i>s. f. m.</i> pitch-fork.
tappā		<i>s. m.</i> a spadeful of earth, as much earth as can be taken up by one stroke of a mattock (<i>kahn</i>).
ṭukka		<i>s. m.</i> flow irrigation from a canal.
ṭigg		<i>s. m.</i> stack of sugar-cane cuttings.
ṭōl		<i>s. f.</i> a hole made in the centre of a stack of <i>bhūsa</i> for storing grain.
ṭōpā		<i>s. m.</i> the funnel-shaped mouth of the <i>nālī</i> or tube for drill sowing.
jōkar	}	<i>s. m.</i> the rope or thong by which the yoke (<i>panjālī</i>) is fastened to the beam (<i>haleh</i>) of a plough.
jukkar		
jōri		<i>s. f.</i> a set of indigo-vats consisting of one small and two large vats.
jula		<i>s. m.</i> the upper horizontal bar of a bullock-yoke (<i>panjālī</i>) which presses against the bullocks' necks.
jhalā		<i>s. m.</i> a division in a field made for irrigation purposes.

charhāwā	<i>s. m.</i> a circular casing of matting in which grain is stored.
chôṛī	<i>s. f.</i> the sloping stick fixed in the share (<i>kur</i>) of a plough and at the top of which the handle (<i>muṭhīrā</i>) is fixed.
chhāṭ	<i>s. f.</i> a rope thick at one end and narrowing down to a lash at the other, which is whirled round the head and cracked in order to drive birds away from crops.
jandrē dī chhikk	<i>s. f.</i> the rope by which the large rake is pulled.
chhambālī	<i>s. f.</i> a hand-barrow for removing earth and manure.
dubār	<i>v. a.</i> to water the land a second time.
dhārvā	<i>a.</i> that (sheaf) which is selected by the reaper as his wages.
sargaṭ	<i>s. f.</i> the upper and horizontal wheel of a sugar-press.
dhōrā	<i>s. m.</i> the man who feeds the sugarcane press with fresh canes (<i>ḍatthā</i>).
aggū	<i>s. m.</i> the man who takes out the crushed cane (<i>pachchhī</i>).
ḍappha	<i>s. m.</i> (<i>f. ḍapphī</i>) a wooden trowel with a round handle used for stirring sugarcane juice while it is being cooked.
ḍatthā	<i>s. m.</i> a bundle of sugarcanes prepared and tied together for passing through the sugar-press.
pachchhī	<i>s. f.</i> sugarcane that has passed through the sugar-press.
ḍandālī	<i>s. f.</i> a wooden rake. It consists of the following parts :— <div style="display: flex; justify-content: space-around; margin-top: 5px;"> <div style="text-align: center;"> <p>handle,</p> <p>cross stick in which the teeth are fixed,</p> <p>teeth</p> </div> <div style="font-size: 3em; line-height: 1;">}</div> <div style="text-align: center;"> <p>called, <i>gann</i>.</p> <p>„ <i>paṭhārā</i>.</p> <p>„ <i>ḍandē</i>.</p> </div> </div>
dhō	<i>s. f.</i> the handle of the large wooden rake.
rōṇī	<i>s. f.</i> watering a field before ploughing.

samm	s. f. the horizontal stick of an ox yoke (panjālī) that passes under the bullocks' necks.
kāpi	s. f. reaping, wages for reaping.
kēṇ	s. f. a rake, an instrument for removing earth and levelling ground. It consists of a board or a screen of wattles with a rake at the bottom and a handle. It is worked by a man holding the handle and is dragged by a pair of bullocks.
gadhā	s. m. the driving beam of a sugar-press to which the bullocks are yoked.
gurāhal	s. f. the house in which sugarcane juice is boiled down into gur.
gurhālā	s. m. the person who boils sugarcane juice into gur.
ghummā	s. m. a wooden mallet used for stirring sugarcane juice while boiling.
ghlāl	s. f. a broad flat log dragged over ploughed land to break the clods. Used on soft soil.
mālhā mērḥā	} s. m. a large wooden roller drawn by bullocks used for breaking the clods after ploughing. Used in hard soil.
lāp lapōr	
	} v. a. to cut the ears of jowar, bājra and those tall crops the straw of which is not taken to the threshing floor.
lāwan	s. f. a row of 40 sheaves in the reaping field.
lāl lāwl	} s. f. the wages of a reaper by custom fixed at one in every 40 sheaves reaped, but amounting in reality to about $\frac{1}{6}$ th, as the reaper selects the best sheaf.
mātrā	s. m. the large thick earthen vessel (kunāl) in which boiled sugarcane juice is cooled and made into lumps of gur.
mālh	v. a. to work a mālhā or roller.
muṭhīrā muṭṭhā	} s. m. the handle of a plough. It is a small piece of wood fastened at right angles to the chōrl or upright stick which stands in the ploughshare.

mun	<i>s. m.</i> the four posts which keep a sugarcane press firm; the two uprights of a cotton-gin in which the rollers are fastened.
nāl	<i>s. f.</i> drill.
nāl	<i>v. a.</i> sow seed in drills.
nāl dē, nāl phēr	
valōr	<i>v. a.</i> churn indigo.
vilōr	
vilōra	<i>s. m.</i> churning.
valōra	
vāra	<i>s. m.</i> a turn for working a well or getting water from a canal.
vāhī	<i>s. f.</i> ploughing, agriculture.
vaṭṛao	<i>s. m.</i> first watering after sowing seed.
vaṭohar	<i>s. m.</i> a wooden mallet (like croquet mallet) for breaking clods.
vaḍḍh	<i>s. m.</i> the ears of corn remaining in a field after the sheaves have been removed.
vaḍḍh chun	<i>v. a.</i> to glean vaḍḍh.
valh	<i>s. f.</i> (1) stalk and ear of wheat, barley, &c. (2) stalks of indigo after being cut.
valh kaḍḍh	<i>v. a.</i> spread out sheaves in the threshing-floor for the bullocks to tread out.
valh ghatt	<i>v. a.</i> throw indigo into the vats.
vahōla	<i>s. m.</i> mattock.
vēl	<i>v. a.</i> pass between rollers, press (as sugarcane) clean cotton.
vēlan	<i>s. m.</i> the two outer and moveable pins of a bullock yoke.
vēlpa	<i>s. m.</i> cotton-cleaner, sugarcane press.
hathrādh	<i>a.</i> (land) cultivated by the landowner.
bi	<i>s. m.</i> seed.
bi saṭṭ	<i>v. a.</i> sow seed.
biāl	<i>s. f.</i> sowing.
aṭṭ	<i>s. m.</i> sediment at bottom of a well.
ṭinḍ, lōṭa	<i>s. f.</i> pot on rope of Persian-wheel.

khōpa	<i>s. m.</i> leather blinders put on bullocks' eyes.
ōa	<i>s. m.</i> a turn at cotton-picking. When cotton is ripe it is picked every eighth day. Each turn of picking is called ōa.

33. WELLS.

khōh	<i>s. m.</i> well.
arutt khōh da kabāra	} <i>s. m.</i> wood-work of Persian-wheel.
doratta	
jhāl	} <i>s. m.</i> beam across well on which the Persian wheel rests.
jhāllā	
kānjī	<i>s. f.</i> (<i>pl. kānjī</i>) the beam which rests on the two pillars of a Persian-wheel and to which the axle of the horizontal wheel is fastened by a crooked stick called <i>kur makra</i> .
makra kur makra	} <i>s. m.</i> a stick with a hole in it which passes through the <i>kānjī</i> or beam of a Persian-wheel, and holds the axle of the <i>chakkul</i> or horizontal lantern-wheel, in an upright position.
chakkul	
chakkī	<i>s. m.</i> the horizontal wheel of a Persian wheel.
bharōī	} <i>s. f.</i> the vertical wheel of a Persian-wheel.
bhurjāl	
latth	} <i>s. m.</i> the axle of the horizontal wheel.
bēr	} <i>s. f.</i> (<i>pl. latthī</i>) the axle of the vertical wheel, on which also the <i>bēr</i> revolves.
bair	
dhēndha	} <i>s. m.</i> the wheel on which the rope-ladder to which the pots are tied is hung.
ratth	
māl	<i>s. f.</i> (<i>pl. mālī</i>) the rope-ladder which hangs over the <i>bēr</i> . It consists of two ropes between which cross-bars (<i>arēriā</i>) of wood like the rungs of a ladder are fixed. To the cross-bars the earthen pots are tied.
arēri	<i>s. f.</i> the small pieces of wood like the rungs of a ladder between the two ropes of the <i>māl</i> , to which the earthen pots are tied.

māh arēr māh	} <i>v. a.</i> to fix the rungs in a māh.
lōṭa	<i>s. m.</i> earthen pot on a Persian-wheel.
adhil	<i>s. f.</i> half a well.
trihāi	<i>s. f.</i> a third of a well.
pôhur	<i>s. m.</i> a quarter of a well.
vah	<i>v. n.</i> go round—of a well wheel driven by bullocks.
gēr	<i>v. a.</i> turn a well-wheel by hand.
vaddh	<i>v. n.</i> stop (said of a well-wheel).
bōka	<i>s. m.</i> leather bucket.
viḍḍh	<i>s. m.</i> apparatus for drawing up water by hand.
āṭha āṭhiā	} <i>s. m.</i> A plot or strip of land with known boundaries A part of the land attached to a well which is set apart from the rest for some definite purpose, e.g., to be left fallow, or to be cultivated. An āṭhiā is always a plot of land fit for cultivation.
aḍḍ	<i>s. f. (pl. aḍḍā)</i> a water-course from a well or canal-out to a field. The distributaries from an aḍḍ to the different parts of a field are called nōkā.
aḍḍ akhal	<i>v. a.</i> to clear a water-course.
sandra	<i>s. m.</i> a high-level water-course.
andila	<i>s. m.</i> crossing of one water-course by another.
addiū khaḍa	} <i>s. m.</i> the reservoir or hole into which water from a well falls out of the nīsar before passing into the aḍḍ or water-course.
pārchha	<i>s. m.</i> wooden trough into which water from the pots of a Persian-wheel falls. It is fixed under the bēṛ and parallel to it. From the pārchha the water passes into a second trough called nīsar fixed at right angles to it.

nisār

s. f. The aqueduct which leads the water from a well to the field or reservoir. The water falls from the pots of the Persian-wheel into a trough (parchhā) fixed under the bāir and parallel to it. A second trough is fixed at right angles to the first, and sometimes a third at the end of the second. The second and third are called nisār.

angāsi
aghāsi

s. f. That arrangement of the gear of a Persian-wheel by which water is raised to a considerable height above the mouth of the well. It is effected merely by lengthening that part of the "bhurjal" or axle of the horizontal lantern-wheel (chakkul), which is below the wheel to the desired height; the latth with the vertical wheel at one end and the bāir and mālā at the other being raised on to a scaffolding. The gear worked at Railway Stations to raise water into a tank is an angāsi. An angāsi is used when the masonry cylinder is built so high that the ordinary gear cannot work at the mouth of the well.

aratt

s. m. well-wheel for one bullock.

awandhā
awandhā

s. m. the head of a water-course; the opening from a water-course into a field.

—lā—open,—baddh—close.

—valā—change the course of the water in watering a field.

awandhā valēnda

an expression used of a great bribe-taker. "What! he takes bribes! why he turns water-courses of them on himself."

pich

s. m. the watering-area of a water-course (fulāni kassi dā pich he).

v. n. to be watered, *pres. p.* pichdā, *p. p.* pita.

kiārā
kiārā

s. m. } a plot in a field used for purposes of irrigation.
s. f. }

orā orl	<i>s. m.</i> { A windlass for raising earth from a well while the masonry cylinder is being sunk or the well cleaned, or for letting down or raising up the well-sinkers.
ṭubb	<i>v. a.</i> clean out a well.
ṭōbā	<i>s. m.</i> a well-sinker.
ṭōbi	<i>s. f.</i> (1) large spade used to bring up earth from the bottom of a well. (2) sinking or clearing a well by diving.
ōghrā	<i>s. m.</i> a niche in the bank of a canal or side of a well in which a workman stands to pass clay up while the canal or well is being dug.
beghar behar	<i>s. m.</i> a set of two jhalārs. Two Persian-wheels are placed on the bank of a river or lake one above the other. The lowest wheel raises the water to the level at which pots of the upper wheel work: the upper wheel raises it to the level of the land to be irrigated.
pāh jhahī	<i>s. m.</i> the board which prevents the manure, &c., moved by the bullock's feet from falling into the well.
paṭīla	<i>s. m.</i> a flat board fastened upright at the end of the gādhi or driving seat of a well, and which serves the driver as a backboard.
pir	<i>s. m.</i> the circular platform at a well on which the bullocks walk round.
palla pall	<i>s. m.</i> The two concentric walls of grass ropes which are placed on the top of the masonry cylinder of a well and between which the earth from the well is placed in order to sink the cylinder.
tilvang	<i>s. m.</i> a circular ring of wood on which the masonry cylinder of a well is built. Chak (Panjabī).

ṭhakan vasavā	} <i>s. m.</i> the wooden catch which prevents the vertical wheel (<i>chaklī</i>) of a well from running backwards. Where wells are deep it is attached to the <i>bāir</i> instead of the <i>chaklī</i> .
channā dumbā	} <i>s. m.</i> the piece of wood which prevents dirt from falling into the hole in which the <i>chaklī</i> works.
chōrhā	<i>a.</i> a well which gives little water.
durattā	<i>a.</i> a well with two rattis or wheels on which the rope ladder and pots are hung.
sotar lar sūt lar	} <i>s. m.</i> a stick slanting from the side of a well which keeps the <i>mālī</i> or rope gear in its place.
kāh	<i>s. f.</i> the stick that supports the <i>pārchhā</i> of a well.
kanōrā	<i>s. m.</i> the rope that runs from the axle (<i>bhurjal</i>) of the horizontal wheel (<i>chakkal</i>) of a Persian-wheel to the bullock yoke (<i>pan-jālī</i>) and which prevents the bullocks from breaking out of the circle in which they move.
khānj	<i>s. f.</i> the rope by which the ox yoke (<i>panjālī</i>) is secured to the driving seat (<i>gādhl</i>) of a Persian-wheel.
kharōrā	<i>s. m.</i> a well lined with wattles instead of masonry.
gādhl	<i>s.</i> the long board on which the driver of a Persian-wheel sits and to which the oxen are yoked.
gatt dā khōh	= a well lined with logs.
gallānī tilāṭhī	} <i>s. f.</i> the wood placed round the <i>chūhl</i> (or hole) in which the vertical wheel revolves to prevent clay and dirt getting into the well.
munn	<i>s. m.</i> the pillars of a well on which the <i>kanjan</i> rests.
nal	<i>s. f.</i> masonry cylinder of a well.

nigal	<i>s. m.</i> (1) water running from a well. (2) right to irrigate from a well.
varhi	<i>s. f.</i> short string by which an earthen pot is tied to the ladder rope of a Persian-wheel.

34. MEASURES.

tālē bak	<i>s. m.</i> so far as a lamb's bleat can be heard.
saddpandh	<i>s. m.</i> so far as a man's voice can carry.
muṭṭh	<i>s. f.</i> (<i>p. muṭṭhī</i>) fistful.
chukka	<i>s. m.</i> half-handful.
lapp	<i>s. f.</i> handful.
buk	<i>s. m.</i> double handful.
tāl	<i>v. a.</i> weigh.
min	<i>v. a.</i> measure by capacity.
kachchh	<i>v. a.</i> measure by length.
hatth	<i>s. m.</i> cubit measure = 18 inches.
jāvval	<i>s. f.</i> (<i>pl. jāvvalī</i>) a cloth measure = 16 hatth.
minwā	by measure.
tāl wā	<i>a.</i> by weight.
sharak	<i>s. f.</i> = 5 tolās, or $\frac{1}{16}$ th of a sēr.
ṭhola	<i>s. m.</i> } a measure of capacity nearly equal to 1
pān	<i>s. f.</i> } sēr.
parōpi	<i>s. f.</i> a measure of capacity equal to 4 pāns.
ṭopā	<i>s. m.</i> ditto ditto + parōpis.
pāl	<i>s. f.</i> ditto ditto 4 ṭopās.
chōṭh	<i>s. f.</i> ditto ditto 4 pāls.
bōra	<i>s. m.</i> ditto ditto 4 chōṭhs.
patth	<i>s. m.</i> ditto ditto 4 bōrās, vary- ing in different localities from 25 to 40 maunds.
chhaṭṭi	<i>s. f.</i> equal to 2 bōrās.
khalwār	<i>s. m.</i> equal to 40 pāls or 8 maunds.
māni	<i>s. f.</i> equal to 80 pāls.

35. WRITING, BOOK-KEEPING AND MONEY-LENDING.

rupeia	<i>s. m.</i> rupee (<i>pl.</i> rupee).
anā	<i>s. m.</i> anna.
paisā	<i>s. m.</i> paisa.
pāl	<i>s. f.</i> pie.
adhēla	<i>s. m.</i> half a paisa.
addh ānā	<i>s. m.</i> 6 pie.
munnā ānā	<i>s. m.</i> 9 pie.
mōhar	<i>s. f.</i> gold mohar.
tilla	<i>s. m.</i> gold coin.
kaṣṭi	<i>s. f.</i> a cowrie
chōk	<i>s. m.</i> four cowries.
pahāre	<i>p. m.</i> multiplication-table.
vanḍḍ	<i>v. a.</i> divide.
vanḍḍ	<i>s. f.</i> division.
mass	<i>s. f.</i> ink.
maswānī	<i>s. f.</i> inkstand.
kallam	<i>s. f.</i> pen.
likkhan	<i>s. f.</i> pen.
kāgat	} <i>s. m.</i> paper.
kāgul	
likkh	<i>v. a.</i> write.
parh	<i>v. a.</i> read.
sikkh	<i>v. a.</i> learn.
kirār	<i>s. m.</i> Hindu shop-keeper.
shāh	<i>s. m.</i> high class Hindu shop-keeper or money-lender
bakhtāwarr	<i>s. m.</i> a well-off, moneyed man.
peise alā	<i>s.</i> moneyed.
lēan dēwan	<i>s. m.</i> dealings.

veaj	{ <i>s. m.</i> } interest.
viha _j	
bhān _j	<i>s. m.</i> change (for a rupee).
mēl	<i>s. m.</i> equivalent of change in whole rupees.
chikānā	<i>s. m.</i> a deduction of from $\frac{1}{2}$ to 1 anna per rupee in addition to interest made from a loan by the lender. Thus, a kirār lending Rs. 100 deducts Rs. 6-4-0 as chikānā, giving the borrower Rs. 93-12-0 only, but he enters Rs. 100 in his books and charges interest on the full Rs. 100.
soṛh	} <i>s. m.</i> the shop-keeper's day-book.
kharrā	
vādha ghātā	<i>s. m.</i> profit and loss.
hatthā	<i>s. m.</i> deed, sanad.
ahr _t i	<i>s. m.</i> broker.
panjōth	<i>s. m.</i> a rate of $\frac{1}{10}$ th. A person borrows grain from a kirār and promises to repay it at panjōth, i.e., $\frac{1}{10}$ th for every 1 that he borrows.
sijjh	<i>v. m.</i> to come to an end, to be settled, to be paid (of a debt).
sijhā	<i>v. a.</i> to bring to an end, to settle, to pay a debt.
	ajj dēh tōrī unhā lōkā dā karz sijhēndā peā hā = to this day I am paying the debts due to those people.
kirakki	<i>s. f.</i> the character used by kirārs in writing.
lēkhā mukkh _i	<i>s. f.</i> a kind of usufructuary mortgage in which the value of the produce taken by the mortgagee is credited to the debtor and all expenses on land revenue, &c., charged to him, interest being charged on the debt outstanding from time to time. The mortgage lasts till the debt is cleared.

bhanôti	s. f. (1) The act of fixing a price. (2) Borrowing money promising to repay it in grain at a fixed price.
lahnēwāla sir gānhā	s. m. creditor. = pledging of the person to a creditor. A debtor engages to work as a 'rahak' or farm servant for a creditor till the debt is liquidated. He receives only his diet, the wages of farm servants being credited to the debt.
khararā mukhā ṭipp	s. m. day-book. v. a. to pay off what is due. v. a. to obliterate, to mark off an item or a name in an account book, to cross out, to dot off, strike it out of the account book.
bandi uttō ṭipp saṭṭ	
rōk	s. m. cash.
jinas	s. f. kind.
karaz	s. m. debt.
lahnā	s. m. credit, debt due.
riṇṇ	s. m. debt.
mē ū dā riṇṇ	I owe him a debt.
dēwānā ē	
riṇṇal	a. indebted.
udhār	s. m. loan (chā).
udhārī	a. on loan.
gānhā	s. m. jewels, ornaments, mortgage, pledge.
gānhē ghatt	" a. put in pledge, pawn, mortgage.
chukā ghinn	{ v. a. buy.
mulī ghinn	
bē ghinn	
bē kar	{ a. a. sell.
vēch	
vahi, bandī	v. f. account-book, ledger.
parahūn	s. f. petty sales.
sūrh	s. f. day-book, pl. sūrhā.
khata	s. m. one man's account in ledger
lakhā	s. m. account, debt.

rōkir	s. f. cash-book.
panna	s. m. page.
ang	s. m. number of page.
baki kaḍḍh ditti	struck a balance.
lēk hō vich	entered in account.
charhea.	
veaj lā ditti	added interest.
kaṭṭ	s. m. deduction made from principal of loan before giving it.
ganḍḍh	s. f. knot.
kasor	s. f. charging 13 months' interest on 12 months debt.
udhar ghinn	v. a. borrow.
udhar dē	v. a. lend.
is mērā riṇṇ	he owes me a debt.
dēwana e.	
ū kōlū maī	I am due money from him.
lāhṇā e.	
ū da maī	I owe him money.
dēwana e.	
mēḍē kōlū us	He is due money from me.
lāhṇā e.	
ū mēḍa riṇṇ lāh	he has paid off the debt due to me.
chhōrea e.	
lēh	v. n. to be paid off (of a debt).
lāh	v. n. to pay off a debt.
ū mēḍē kōl bhōḍ	He has given land to me in pledge.
gaṇhē ghatti e.	
maī bhōḍ gaṇhē	I must give land in pledge.
ghattṇi e.	
ā bhōḍ gaṇhē e	This land is under mortgage.
bhōḍ chhuṛa	He has redeemed his land.
gidḍhi.	
agit	s. f. receipt of money or goods entered in account credit.
agit kar	v. a. enter as received.

uchapat chapat	} s. f. money or goods entered on debit side. agit thōli te uchapat bahū. Little incomings and great outgoings.
chhōt	s. f. interest on repayments.
mannat	s. f. taking on oneself another's obligation.
manā	v. a. get another to take on himself one's obligation.
lākha kar dē	v. a. make up an account.
mutth	s. f. closed fist, handful, instalment (pl. mutthī).
mōr	s. m. remission allowed on sum received in payment of debt.
virā	v. a. allow in account, deduct.
jōr	{ s. m. total. v. a. add up.
plchha	s. m. state of account, balance.
bāki	s. f. balance.
bāki vaddhi	brought over.
rashid	s. f. draft payable on demand, on or after a certain date.
tibbha	} s. m. deed, bond,
tōmba	s. f. draft.
hunddi	
vattā	} s. m. discount on draft.
hun dāwan	s. m. letter, handwriting.
akkha ^r	a. on temporary loan.
dasti	post p. for, on account of.
jōgan	s. m. profit.
naffa	s. f. } loss.
ghat	s. m. }
ghatā	s. m. bankrupt.
diwala	v. a. pay
bhar	v. a. return, dishonour a bill.
phēr	
vapārī	} s. m. bill-broker.
shahukar	s. m. risk.
jokhiō	s. f. commission for endorsement.
putth bharavi	s. m. advice of draft, statements of prices current.
sammachār	

patt	s. f. honour, credit.
arhti	s. m. broker.
vika	s. m. sale.
sêkrâ	s. m. per cent., a hundred.
viss	v. a. trust.
mitti	s. f. date.
chatti	s. f. fine, penalty.
vâddhâ	s. m. increase, premium.
ghâta	} s. m. discount.
vaṭṭa	

36. CASTES AND OCCUPATIONS.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Usual Occupation.</i>
pāuli	pullāni	} weaver.
pāvli	pavleāni	
mōchi	mucheāni	cobbler, shoe-maker.
kasāi	kasēn	cotton-scutcher.
māchhi	machhāni	baker, grain-parcher, fisherman, weaver (machhānis also act as mid-wives).
charhōā	charhōi	} washerman, cotton-printer.
dhōbi	dhubeāni	
lohār	lohārī	blacksmith.
nāl	nivāni	barber.
dhrikkhān	dhrikhāni	} carpenter.
drakhān	drakhāni	
sunārā	sunārī	goldsmith.
sirāj	sirājī	saddler.
mirāsī	mirāsī	} musician.
ḍam	ḍamni	
kubhār	kubhārī	potter.
arāī	arēn	market-gardener.
Awān	Awāni	Awān.
zamīdār	zamīdārni	} peasant.
zimmindār	zimmindārni	
chahṛā	chahṛī	non-Musalmān sweeper.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Usual occupation.</i>
darzi	darzeāṇī	tailor.
ḷatt	ḷatti	peasant.
kirār	kirārī	Hindu shop-keeper.
khattrī	khattreāṇī or khattraṇī.	} Khattrī.
bahmaṇ	bahmaṇī	
ḷatt	ḷattī	Brahman.
chaki	chakaṇī	camel-man.
naṭṭ	naṭṭī	oil-man.
kungar	kungraṇī	Natt (buffoons, acrobats).
pēruṇ	pērī	kungar (hunt and make earth-toys for children).
sāsi	{ sāsin sāseāṇī	Pēruṇ (dance and prostitute).
Jhabel	Jhabelī	} Sāsi (catch pigs).
ajrī	ajraṇī	
eliyal	eliyalī	Jhabel (a tribe).
chhēra	} dhannwallī	} goat-herd.
dhannwal		
chārḥā	s. m. a date picker.	} cow-herd.
chhājī	s. m. winnower.	
manchharī	manchhare- āṇī.	fisherman.
kutāṇā	kutāṇī	} Musalmān sweeper.
kurtāṇā	kurtāṇī	
kanēra	kanērī	mat weaver (kaneras now do weav- ing of every kind and also cultivate land).
paungar	pungraṇī	Dyer.
ḷokḥā	s. m. a fireman; the man who feeds the fire while sugarcane juice is being boiled into Gur.	
rāhak	s. m. (lit. cultivator) a farm servant (rāhak's pay consists of—	
	(1) kirhō = a cash allowance, usually eight annas a month.	

<i>Masculine.</i>	<i>Feminine.</i>	<i>Usual occupation.</i>
		(2) khādh = diet in grain, usually about a maund per mensem.
		(3) varṣā = a present of grain, about two maunds at sowing and harvest.
raṛhwāh	s. m. an agriculturist.	
mahtam	matmāṇī	a tribe addicted to hunting and eating wild pigs and therefore avoided by Muhamadians.
mē	} mohāṇī	fisherman, boatman.
mohānā		
pāchhā		s. m. a scarifier, a person who slices poppy-heads.
pirhāī	pirhēn	pirhāī (drummers—beg in name of Sakhi Sarwar).
fakīr	fakīrī	beggar.
pīr	pīrī	holy man.
pakkhi vās	pakkhi vāsi	tent-dweller.
seiyad	seiyadzādī	seiyad.
kāzī	kazeāṇī	kāzī.
kurēshī	kureshīn	kureshī.
malik	malkāṇī	master.
sāl	sēn	master.
miā	bīvi	holy man.
mullā	muliwāṇī	priest.

37. RELATIONSHIP.

plu (obl. plū) s. m. father.	mā (s. f.) obl. pl. mother.
obl. pl. pluṁ.	māwā.
puttr s. m. (pl. puttr).	dhī s. f. pl. dhīā. daughter.
	dhīrī.
pōtrā	pōtrī
dōhtrā	dōhtrī
	son's daughter.
	daughter's daughter.
palōtrā	palōtrī
	son's son's daughter.
dādā	dādī
parḍādā	parḍādī
	father's mother.
	father's father's mother.
nānā	nānī
	mother's mother.

parṇānā	mother's father's father.	parṇānī	mother's father's mother.
bhīrā (pl. obl. bhirāwā)	brother.	bheṇ (pl. bheṇā).	sister.
bhatrijā	brother's son.	bhatrijī	brother's daughter.
bhijāī	brother's wife.	bhaṇveīā	sister's husband.
bhaṇējā	sister's son.	bhaṇējī	sister's daughter.
chāchā	father's brother.	būā	father's sister.
sōtr	m. or f. father's brother's child.	phupphēr	m. or f. father's sister's child.
māma	mother's brother	māsī	mother's sister.
mulēr	mother's brother's child.	masāt	mother's sister's child.
phuophaṛ	father's sister's husband.	chāchī	father's brother's wife.
māsaṛ	mother's sister's husband.	māmī	mother's brother's wife.
var	} s. m. bridegroom, husband.	kūwār	} s. f. bride.
shōh		vannī	
ghōṭ			
vannā			
vanṛā			
sōrhā	father of wife or husband.	sass	mother of wife or husband.
sālā	brother of wife.	sālī	sister of wife.
jāwālā	daughter's husband.	nūh	son's wife.
sāṇḍhū	wife's sister's husband.	nināṇ	husband's sister.
dēr	husband's brother.	ḍirāṇī	husband's brother's wife.
muns	} s. m. husband, man.	sawānī	} s. f. wife, woman.
muṛs		trēmī	
pai	s. m. husband.	jō	s. f. wife.
pitandar	s. m. step-father.	matrēī	father's wife, step-mother.
bāh	} s. f. }	} a relation, especially a wife.	
bāhā			
patriya	s. m. father's brother's uncle.		
patrēr	s. m. father's brother's son, cousin.		
pahaj	} s. f. rival wife.		
pahajin			
jara	s. m. a twin,		
pichhlagg	step-son or daughter (of man).		
sukuttr	step-son (of woman).		

matrēa } matrēr }	bhrā or bhen	step-brother or sister (<i>f.</i> matren).
sēn	{ <i>s. m.</i> } { <i>s. f.</i> }	the fathers and mothers of a husband and wife are sēns to one another.
sakkā		<i>adj.</i> of the same father and mother; <i>s. m.</i> relation, especially relation by marriage.
sāwhare		<i>s. m. pl.</i> father-in-law's house or family.
nānke		<i>s. m. pl.</i> mother's father's house or family.
pēkē		<i>s. m. pl.</i> father's house or family (generally used of a wife).
ḍaḍkē		<i>s. m. pl.</i> father's father's house or family.
ḍai		<i>s. f.</i> foster-mother.
babā		form of address of father or other older relative.
kāki		form of address to sister.
māi ammā	}	form of address to mother.
pirhi		<i>s. f.</i> generation.
ṭabbai		<i>s. m.</i> a family, a household.
mūhi		<i>s. f.</i> branch of agnatic family (<i>pl.</i> mūhiā).
kabliā		<i>s. m.</i> family, wife.
all		<i>s. f.</i> nickname—well known name (<i>pē geii</i> (<i>pl.</i> allā)).
zāt kōm	}	<i>s. f.</i> caste, tribe.
mā peō jāea		full brother.
jaddi		<i>a.</i> agnate.
khēl		branch of Pathāns.
mannhā		<i>s. f.</i> branch of Biloches (<i>pl.</i> manēhō).

38. CUSTOMS AND RELIGION.

ōl	s. <i>f.</i> hereditary custom.
vartara	s. <i>m.</i> }
rit	s. <i>f.</i> } custom, practice.
kabar	s. <i>f.</i> (<i>pl.</i> kabrā) grave, tomb.
khāngah	s. <i>f.</i> large or famous tomb, shrine.
maṛhi	s. <i>f.</i> small tomb over ashes of a Hindu.
phull	s. <i>m.</i> <i>pl.</i> ashes or bones of a corpse after burning.
gustān	s. <i>m.</i> graveyard.
munni	s. <i>f.</i> upright stone of a grave.
sāmi	s. <i>f.</i> niche in a grave in which corpse lies.
meiyat	s. <i>f.</i> corpse.
janāza	s. <i>m.</i> verses recited at grave.
vêr	s. <i>m.</i> feud, enmity.
mēlā	s. <i>m.</i> a peace-making deputation.
mukān	s. <i>f.</i> condoling, visit of condolence by women.
sak	s. <i>m.</i> betrothal.
mangēwa	s. <i>m.</i> ceremony of betrothal.
parchā	v. <i>a.</i> to pay a visit of condolence (used of men).
attā ghaṭṭā	s. <i>m.</i> (literally flour and ram.) A common vow. A person vows that if his wish is granted he will give a feast of scones and sheep at one of the numerous shrines. When the sheep is killed, its head and shoulder go to the incumbent of the shrine.
	pt̃ jihāniā sātā, mē kū dāṛhi dīva, maī tēdā attā ghaṭṭā desā. O Lord St. Jihaniā! Procure me a beard and I will give you an attā ghaṭṭā. (jihāniā is a shrine in Muzaffargarh).
talāk	s. <i>f.</i> divorce.
chhōr	v. <i>a.</i> divorce.
māhar	s. <i>f.</i> dower.
janl	s. <i>f.</i> marriage procession, which goes with the bridegroom to the bride's house.
kaprē vaṭāē gēē	her clothes were changed—the formal public mark of marriage.
muklāwa	s. <i>m.</i> final bringing home of the bride among Hindus.

sambāh	<i>s. m.</i> preparations for marriage.
vivāh	<i>s. m.</i> marriage.
nikah	} <i>s. m.</i> Musalmān marriage ceremony.
ijāb kabūl	
ḡaj	<i>s. m.</i> dowry.
phērīā	<i>s. f. pl.</i> Hindā marriage ceremony.
munārā	<i>s. m.</i> minaret of mosque.
vazū	<i>s. m.</i> washing before prayer.
nimāz	<i>s. f.</i> prayer.
chilla	<i>s. m.</i> forty days' fast.
mannat	<i>s. f.</i> vow.
bērak	<i>s. f.</i> rag or flag over a grave.
nishān	<i>s. m.</i> flag.
jhandā	} <i>s. m.</i> standard.
jhandī	
sōh	<i>s. f.</i> oath.
sōh chā	<i>v. a.</i> take an oath.
dua khēr akh	<i>v. a.</i> ask a blessing.
masit	<i>s. f.</i> mosque.
wazifa	<i>s. m.</i> repeating the name of God in prayer.
gadḡi	<i>s. f.</i> an unlucky day, when the earth is asleep—the 3rd, 8th, 13th, 18th, 23rd and 28th of the lunar month.
kalma parh	} <i>v. a.</i> repeat the creed.
kalām parh	
guzāra	<i>s. m.</i> maintenance.
takat	} <i>s. f.</i> means, resources.
furshat	
uchhār	<i>s. m.</i> the cloth spread over the corpse of a Musalmān when carried to the grave. It is usually given to the grave-digger as his wages.
gabbhru	} <i>s. m.</i> a bridegroom's best man, who attends him from two nights before the marriage till he returns home after the wedding. While on duty, he carries some weapon of iron. Before the people were disarmed it used to be a sword: now it is only a knife. His presence is supposed to be efficacious in keeping off jinns, to which bridegrooms are especially exposed.
ānhar	
sabāla	

jāga	s. m. two nights before a marriage.
mēi	s. m. the night before the bridegroom's party start for the bride's house where the wedding takes place.
kuṛi	s. f. bride.
barkit	s. f. a blessing; used for 'one' by kirārs in counting.
buhāl	s. m. a yearly gift made to a murshid, or spiritual teacher. The murshids go round to their disciples' houses and demand their buhāl in the most shameless manner, and even carry off articles by force. If the disciples are slow in giving, the murshids curse them, and pour most filthy abuse on them. The murshids known as phul-saggēwalas, i. e., who give amulets to their disciples, are notorious for this kind of extortion.
pachār	s. f. betrothal (used by Hindūs).
palitā	s. m. a piece of paper on which a murshid writes some words or marks and which he gives to a person attacked by jinns to drive them away. The possessed person sits, with a sheet round him, and the palitā is lighted, bran and harmal are added and allowed to smoulder under him.
pōkhū	s. m. an omen. Instances of good omens are:—to meet a man; to meet a woman with a full pitcher of water; to see a malhalā (butcher-bird) fly; to hear a stallion neigh; to hear the name of God without seeing the speaker; to meet a sweeper. Instances of bad omens are:—to meet a woman with an empty pitcher; to hear or see a blue jay; to hear or see an owlet (chibri) or kite (hill); to meet a mullā, brahman, fakir or beggar.

phull chuppan

(literally to pluck flowers) is part of the ceremonies at Muhammadan marriages which are distinct from the religious service. A *mirasin* places on the bride's head a flock of cotton which the bridegroom blows away. This is done seven times.

phull

n. m. an amulet, a charm. The belief in the power of amulets is universal. Those who give or rather sell amulets are (1) *Sayyads* and *Kureshis*, who are considered more pleasing to God than others; (2) the incumbents of shrines and their sons; (3) imposters who can persuade people of the efficacy of their amulets. Amulets are asked and given for almost every human want or to avert every possible ill and to cure every kind of sickness. The following are the most common:—

bilāṭi dā phull = a charm to win the heart of a woman.

dushmani dā phull = a charm to make two persons quarrel, especially a married couple, and the husband to divorce his wife.

halākat dā phull = a charm to make an enemy die.

nazar dā phull = a charm to avert the evil eye.

maṭṭi dā phull = a charm to produce much butter in the churn.

sinhāri dā phull = a charm of the *churndasher* to attract all the butter in his neighbours' churns into his own.

mola dā phull = a charm to avert *mola* (a blight).

Amulets are written on pieces of paper and on leaves and sometimes consist of legible words as 'Ya Allah', but more often of unintelligible signs. The price paid is called 'mōkh' and whenever the desired result is attained a present is made in addition.

- til voharē** *s. m. pl* a ceremony (sagan) at Muhammadan marriages unconnected with the religious service (nikah); flour and til (sesamum) are placed by a mirāsin seven times in the hands of the bride who places it as often in the bridegroom's hands.
- chappi** *s. f.* a small flat piece of wood about a span long and of the width of a finger. Murshids (spiritual guides) sell chappis of ak wood to be used as prophylactics against remittent fever. The following words are written on them :—
 "ghark shud lashkar-i-Farūn dar dāryāē Nil." =
 = drowned was the army of Pharaoh in the River Nile.
- chithā ghatta** = to select a spiritual guide by lot. When women get dissatisfied with their *pir* or want to find out which *pir* they should worship in order to get rid of a disease, they cause the names of neighbouring *pirs* to be written on pieces of paper and thrown into water. The saint whose scrap of paper sinks first is chosen.
- chhanchhan** *s. m.* a small mound at the cross streets of towns on which Hindūs offer oil and lamps on Saturdays in order to avert the evil influence of Saturn.
- chhūṇī bhannan** = a custom at marriages, a *chhūṇī* (lid of a *gharrā*) is placed with a small piece of money under it before the threshold of the bride's chamber and the bridegroom as he goes on stamps on and breaks it. The company congratulate him and the money goes to the potter.

chikū	s. m. a mixture of barley flour, turmeric and sweet oil, rubbed over the bodies of the bride and bridegroom before marriage by the mirā-sar and mirāsī.
rakkharī	s. . (1) a protecting amulet (used for cattle). (2) a skein of thread sold at shrines and worn by pilgrims round the neck. (3) skeins of thread supplied by Brahmans to Hindūs on the last day of Sāwane (lunar) and worn by them on their wrist.
rangio	s. f. a bath of heated sand with which lepers are treated at the Pir Jahāniā shrine. The efficacy of the remedy is ascribed to the saint.
sar	s. f. a procession of Hindu women who promenaded the streets before a wedding and sing indecent songs known as pulhāni, dōhā and sākhi.
saggā	s. m. a thread or rag, given by spiritual advisers to disciples as a charm against evil.
sagan	s. m. the general name for all ceremonies customary at birth, circumcision and wedding, which are not prescribed by religion.
sandhlā	s. m. a mode of wearing clothes by women when mourning. The bōchhan (head-dress) is removed from the head and tied round the waist. (māi sandhlā badh ke piṭendi kharī hai = = the mother (old lady) having tied her clothes sandhlā fashion is mourning.)
kaī	s. m. a wedding.
kāṇḍha	s. m. invitation to a wedding.

kanji	<i>s. f.</i> a ceremony of congratulation performed by Hindus on the 6th or 7th month of pregnancy. The husband and wife distribute sweetmeats and food to their friends and the parents of the wife send her clothes.
gānā	<i>s. m.</i> a string of three strings—red, green and yellow—which is bound by the <i>mirāsī</i> on the right wrist of the bridegroom at Muhammadan weddings to keep off jinns.
lāwā lāwā phērē	<i>s. f. } s. m. }</i> Hindū marriage ceremony.
lundā	<i>s. m.</i> money paid to a husband to induce him to divorce his wife.
lingrī pir	<i>s. m.</i> the rag Saint, <i>i.e.</i> , the tree on which passers by or pilgrims hang rags torn off their clothes.
muṭṭak	<i>s. m.</i> a bridegroom's crown at a Hindū wedding (made of tinsel or paper).
maknā	<i>s. m.</i> a silk veil placed over the bridegroom's forehead at Muhammadan marriages.
mandr	<i>s. m.</i> charm, incantation.
mangg mangēndī	<i>s. f.</i> betrothed woman.
mangēndā	<i>s. m.</i> betrothed man.
mangg	<i>v. a.</i> ask in betrothal.
mōkh	<i>s. f.</i> price paid for an amulet.
mōlī	<i>s. f.</i> a triple cord of red, yellow and green tied round the bridegroom's right wrist at Muhammadan marriages by the <i>mirāsī</i> or barber, just before the reading of the marriage service (<i>nikāh</i>).
mēndhi khōlhan	= marrying a virgin. Seven days before marriage a party of the bridegroom's relations go to the house of the bride, when her plaits are solemnly undone by the oldest woman present.

vadifa	<i>s. m.</i> a small cake given daily to the mullā by pious Muhammadans.
vannī bannī	<i>s. f.</i> a custom of settling a feud by giving either a girl in marriage or land to the aggrieved party.
bāng	<i>s. f.</i> call to prayer.

39. VILLAGE LIFE.

jan	<i>s. m.</i> the inhabitants of a village or basti.
dukān	<i>s. m.</i> workshop, <i>s. g.</i> of blacksmith, potter, weaver, &c.
hattī	<i>s. f.</i> shop where goods are sold.
hatt	<i>s. m.</i> large shop.
bhattī	<i>s. f.</i> oven, kiln, grain-parcher's pan.
chatri	} <i>s. f.</i> grain-parcher's pan.
dāngī	
bhā	<i>s. f.</i> fire, flame (<i>pl.</i> bhai).
bai	<i>v. n.</i> burn.
bāl	<i>v. a.</i> set fire, kindle.
bālan	<i>s. m.</i> fuel.
machch	<i>s. m.</i> bonfire.
khānā-ba-dōsh	<i>a.</i> gipsy, wandering folk.
mangg khā	<i>v. a.</i> live by begging.
daggvāt	<i>s. m.</i> a road (used in the north of Muzaffargarh).
pinjri	<i>s. f.</i> heavy piece of wood used like a dumbbell.
mārkā	<i>s. m.</i> meeting, assembly.
mēla	<i>s. m.</i> a peace-making deputation, panchāit.
mēla	<i>s. m.</i> fair.
sarak	<i>s. f.</i> main road.
rāh	<i>s. m.</i> road.
khārha	<i>s. m.</i> cattle-track.
pāh	} <i>s. m.</i> cattle-track between two hedges.
pawāh	
chhirk	<i>s. f.</i> foot-path.

jandra	s. m. mill for grinding sauff.
jandrahi	s. m. miller.
pur	s. m. mill-stone.
jhök	s. f. outlying homestead, hamlet, dwelling at a distance from the village : pl. jhökā.
vasti	s. f. } village.
shahar	
blbri	s. f. potsherd.

40. GAMES.

pirkauḍi	s. f. a popular game.
khēḍ	v. s. play a game.
andari	s. m. player on the inside at pirkauḍi.
bahri	s. m. player on the outside at pirkauḍi.
kōṭhi	s. f. side in a game.
khiḍar	s. m. player in a game.
kānch	s. f. light drawers worn by players in a game.
bahri māṛ geā	the outplayer has struck and got away.
jōṛi	s. f. the pair of inside players.
ḍhē peā	he has fallen down.
change h a t t h māre nis	he has struck the other side well.
hatth kaḍḍh geā	he has struck and got away.
chapli	s. f. tent-pegging.
sāng	s. f. spear (pl. sāngā).
bēli	s. m. fellow, companion, partner.
riṭi	s. f. cheating.
pāsa	s. m. side.
likā	s. m. boundary.
kaḍḍi	s. f. name of a game.
sar geā	he is out (lit. burnt).

dhass	<i>v. a.</i> to throw an adversary on his back (in wrestling). Anything short of this is not considered a fall
datt	<i>s. m.</i> a feint (in wrestling.)
matte matt	<i>a.</i> equally matched (used in wrestling.)
malhan	<i>s. f.</i> an assembly for wrestling.
hath	<i>s. f.</i> horse race.
ari	<i>s. m.</i> partner.
jitt	<i>v. n.</i> win.
har	<i>v. n.</i> lose.
sar	<i>v. n.</i> be caught.
kuna	<i>s. m.</i> lot.
sathi	<i>s. m.</i> match, opponent.
pugg	<i>v. n.</i> be drawn.

41. POETRY, MUSIC AND DANCING.

sur	<i>s. f.</i> note (in music), tone.
rāg	<i>s. m.</i> tune.
rāgni	<i>s. f.</i> tune.
āsā	<i>s. m.</i> name of a tune—appropriate to sunrise
jōg	<i>s. f.</i> name of a tune.
marsiā	<i>s. m.</i> dirge, song of grief.
girām	<i>s. m.</i> low notes.

There are seven SUR or notes—

<i>No.</i>	<i>Name.</i>	<i>Sound.</i>
(1)	kharaj	sā.
(2)	rikhab	rē.
(3)	gandhār	gā.
(4)	maddham	mā.
(5)	pancham	pā.
(6)	dhevat	dhā.
(7)	nikhād	ni.

There are 6 rāgs and 30 rāgnis, total 36.

The 6 rāgs are—

- (1) siri.
- (2) bhêrō.
- (3) māl kōs.
- (4) hindōl.
- (5) megh.
- (6) dīpak.

jhummar	}	<i>s. f.</i> circular dance of men among the Jats, Bīloches and the camelmen (Jatts.)
jhummir		
bāghi	<i>s. m.</i>	(mār), a circular dance beating with feet and raising arms alternately.
dōi	<i>s. m.</i>	barrel-shaped drum with leather at both ends.
dhōlki	<i>s. f.</i>	small barrel-shaped drum.
vajā	<i>v. a.</i>	play (a drum), dance.
tal	<i>s. f.</i>	bottom of drum.
kuṭṭ	<i>s. m.</i>	top of drum which is beaten.
nārī	<i>s. f.</i>	string for tightening drum.
kanikā	<i>s. m.</i>	tassel.
kunnal	<i>s. m.</i>	rim of drum.
lārā	<i>s. m.</i>	drum stick.
tili	<i>s. f.</i>	twig held in other hand struck on the bottom of drum.
vaddhr	<i>s. m.</i>	shoulder-strap.
kangan	<i>s. m.</i>	ring.
kunḍā	<i>s. m.</i>	hook, staple.
daph	<i>s. f.</i>	tambourine-shaped drum open at one side.
tandī	<i>s. f.</i>	string.
chōp	<i>s. f.</i>	drum-stick (<i>pl.</i> chōpā).
daknī	<i>s. f.</i>	kettle-drum.
rabānā	<i>s. m.</i>	open tambourine covered with sheepskin.
nagāra	<i>s. m.</i>	large kettle-drum made of earthenware.
sharnā	<i>s. f.</i>	a pipe with wide mouth and reed mouthpiece.
bin	<i>s. f.</i>	pipe used by snake-charmers, &c.
tumba	<i>s. m.</i>	gourd from which bin is made.

king
chhēj

s. f. a fiddle-bow.

s. f. a sort of single stick played at marriages by Hindus.

gāṭā
dohṛā

s. m. a short stick for playing chhēj.

s. m. a kind of verse consisting of two lines forming the chief unwritten poetry of the country and sung universally wherever Jāṭs collect for pleasure or work.

dohṛās are of three kinds :—

(1) those containing sense in both lines and the sense is connected as—

mē kirārī mēḍā yār kurēshī,

hikkī gāhō dardī mussalmān
karēshī;

I am a kirār woman my lover is a
kurēshī,

I fear only one thing, viz., that he will make
me a Muhammadan.

(2) those containing sense in each line but unconnected, the result being nonsense, as :—

gāū gōrī dā gābā alūhā,

tēḍī bewafāī dā gāmaṇā yār
nāham sūhā;

The red cow has a new born calf.

Of your infidelity gāman love I was not
aware.

(3) those having the first line shorter than the other and containing only a few unmeaning words to rhyme with the second line, which generally has some sense; as :—

kālī vahan jhallārī,

rōndī mar vēsā, gāmaṇā yār,
dehdi tēḍīā rahī;

some jhallars are working,

gāman love, I shall die of weeping, looking forward at roads by which you will come (*i.e.*, in expectation)

dohrās are generally mildly erotic but rarely indecent. It must be admitted that they seem great nonsense. They afford however the greatest amusement both to singers and audience and compare favourably with songs of the "foḷ di roḷ di ri do" type to which they exactly correspond.

gāman, **māhi** and **rānjhā** are the Corydons and Strephons of Multānī poetry.

hibō

s. f. a circular dance among **jaṭs**, differing from **jhummar** inasmuch as the dancers keep the hands and clap them together (in the latter). In **hibō** the arms are stretched out on a level with the head.

pipi

s. f. reed of pipe made from reed (**naṛi**).

mōri

s. f. hole.

vār

s. f. encomium, poem in praise of some family.

jass

s. m. encomium in praise of one man.

sittḥ

s. f. satirical poem.

marsia

s. m. dirge.

bōl

s. m. line.

ḡhōla

s. m. poem in blank verse.

ḡhaḡhi

s. m. poet, bard.

42. SPORT AND WEAPONS.

ṭoi

s. f. a small pit dug in a field or elsewhere to shoot deer, hogs, &c., from.

dabba	<i>s. m.</i> a bird trap of kānā reeds. One side rests on the ground, the other is raised and supported by a stick to which a string is attached. The other end of the string is held by a concealed person who on seeing birds come under the trap, pulls the string, and the trap falls on them.
sangōlā	<i>s. m.</i> spear.
vāvar	<i>s. f.</i> net made of vāṇ for catching pigs and deer.
haṇḍh	<i>v. a.</i> hunt pig.
tufak	<i>s. f.</i> gun.
kunda	<i>s. m.</i> stock.
nāl	<i>n. f.</i> barrel.
sipāwa	<i>s. m.</i> fork on which the gun is rested in firing.
chīṛī	<i>s. f.</i> brass clasp at end of stock under barrel.
band	<i>s. f.</i> brass clasp fastening stock to barrel.
gāz	<i>s. m.</i> ramrod.
shist	<i>s. f.</i> back-sight.
makkhī	<i>s. f.</i> foresight.
mōṛī	<i>s. f.</i> muzzle.
dumbāl	<i>s. m.</i> butt.
kal	<i>s. f.</i> trigger (pressed upwards) and match-holder.
trōṛā	<i>s. m.</i> match made of oak bark, covered with cotton-thread.
jamkī	<i>s. f.</i> a small tube fixed to the stock for extinguishing the trōṛā in.
trōṛēdār	<i>s. f.</i> matchlock.
gul	<i>s. m.</i> the burning match.
piālā	<i>s. m.</i> powder-pan.
vadhri	<i>s. f.</i> strap, belt.
karī	<i>s. f.</i> ring in which strap is fastened.
dārū	<i>s. m.</i> gunpowder.
gōlī	<i>s. f.</i> bullet.
giṭā	<i>s. m.</i> pebble, gravel.
tōfki	<i>s. m.</i> gun-man, hunter.
giṭī	<i>s. f.</i> flint.
janjīri	<i>s. f.</i> chain.

puṭṭh	<i>s. f.</i> solution.
rinjak	<i>s. f.</i> small powder-horn with fine powder for the pan.
singg	<i>s. m.</i> powder-horn.
ḍaṭṭa	<i>s. m.</i> stopper.
kōṭhi	<i>s. f.</i> powder-chamber.
khisā	<i>s. m.</i> pouch, also the whole belt and appendages.
shikanja	<i>s. m.</i> catch for steel.
chhuri	<i>s. f.</i> knife.
thēk	<i>s. f.</i> scabbard.
dāṇā	<i>s. m.</i> grained or damascened steel.
fulad	<i>s. m.</i> steel.
phal	<i>s. m.</i> blade.
shikār	<i>s. m.</i> sport, hunting.
shikāri	<i>s. m.</i> hunter, sportsman.
parā	<i>s. m.</i> line of beaters.
kharkā	<i>s. m.</i> beating bushes.
kharkā	<i>v. m.</i> beat bushes.
kharak	<i>s. m.</i> noise of creaking or rustling.
sāṅg	<i>s. f.</i> spear (<i>pl.</i> sāṅgā).
kamān	<i>s. f.</i> bow (<i>pl.</i> kamānā).
ghaz	<i>s. m.</i> arrow.
bāh	<i>s. f.</i> arm of a bow (<i>pl.</i> bāhī).
mutṭh	<i>s. f.</i> the place in the bow which is grasped by the hand (<i>pl.</i> mutṭhī).
aurī	<i>s. f.</i> pointed end of bow.
zeh	<i>s. f.</i> bowstring (<i>pl.</i> zehā).
rauda	<i>s. m.</i> twisted gut.
biṛ	<i>s. m.</i> notch in end of arrow which fits on to bowstring.
madan	<i>s. m.</i> a thread round the bowstring on which the notch of the arrow is placed in shooting.
chambi	<i>s. f.</i> loop at end of bowstring.
nār	<i>s. m.</i> dried muscle.
lahā	<i>v. a.</i> unstring a bow.
chārḥ	<i>v. a.</i> string a bow.
kamangar	<i>s. m.</i> bow-maker.

43. THE THRESHING-FLOOR.

- khalwārā s. m. threshing floor.
 addh sērā mann literally half a sēr in the maund, this being
 the rate at which the superior proprietor's
 fee (zamindārī or mukaddamī) is
 paid. Addh sērā mann, the rate, is
 used for the generic word, just as ādhāl
 sērā mann (two-and-a-half sērs in the
 maund, which is the rate at which the
 inferior proprietor's rent—lichchh or
 kasūr—is paid) is used instead of lichchh
 or kasūr.
- angani } s. f. the grains that remain on the threshing floor
 tolli } after the heaps of corn have been removed.
 Generally the angani is the perquisite of
 the mōchi; in some parts it goes to the
 tenant. In some places the landlord takes
 a small quantity of grain from the tenant's
 share of the crop in return for leaving him
 the angani. When the angani has been
 removed, there still remain the grains im-
 bedded in the clay of the threshing floor.
 These are called the kuḍḍhī, which is
 generally the perquisite of the mōchi or
 chūhrā.
- bār s. f. a heap of corn on a threshing floor.
 bār chāwan to divide and remove the heaps of corn at a
 threshing floor.
- bār bilhāwan to heap cleaned corn at a threshing floor.
- pir s. m. a threshing floor.
- bhajar s. m. a heap of grain collected for threshing.
- tiop s. f. the act of turning the sheaves from the bottom
 of a threshing floor to the top in order that
 they should come under the feet of the
 bullocks.
- tal bār the bottom of a heap of corn on the threshing
 floor.

thappa	s. m. a wooden seal used for marking heaps of corn in the threshing floor. It is a flat slip of wood with marks cut on it. The person responsible for the security of the heap places a number of lumps of mud on each heap and marks them with the thappa.
dumbir	s. m. the person who divides the grain on the threshing floor.
dhar	s. f. } a heap of mixed grain and straw after thresh-
dharā	s. m. } ing and before winnowing.
rasul arvāhi	s. f. (lit. that given to or in the names of the souls of the Prophet). A payment in kind to the village mullā before dividing the corn-heap (bār).
rahkām	s. m. cultivator's share of the produce.
sūṇḡah	s. m. a second treading out of corn after winnowing.
kuḡḡhi	s. f. the grains of corn that remain embedded in the clay of the threshing floor. Such grain when collected is usually the perquisite of the mochl.
karāwā	} s. m. { a field watchman during the ripening and harvesting of the crop. He is paid by a share of grain called muhassal at the rate of about half a sēr in the maund.
muḡassal	
ganēsh	s. m. the share of a commercial enterprise or of the harvest which is given to the brahmins, from the common heap, both by Hindūs and Muḡammadans.
gahērā	s. m. the driver of bullocks treading out corn in the threshing floor.
mahsul	} s. m. State's or landlord's share of the produce.
masul	
munni	s. f. the post in the middle of a threshing floor to which the oxen treading the corn are tied and round which they move.
mēṡṡ	s. f. the rope by which the line of oxen treading out corn are tied to one another and to the post (munni).

44. TENURES.

SEE UNDER "THRESHING FLOOR."

Addhlāpi
Addhlōpi

} s. f. A contract by which a person becomes owner of half a well and half of an estate, *e. g.* *A* sinks a well in *B*'s land, clears the jungle and brings the land under cultivation. *A* becomes proprietor of half the land and *B* of half the well. The estate, consisting of the well and land attached, becomes the property of *A* and *B* in equal shares. *A* is said to take, and *B* to give, *addhlāpi*. Sometimes (especially in lands near rivers, where wells are not necessary) clearing the jungle and bringing the land under cultivation confer proprietorship of half or less, though a well is not sunk.

anwāhndā
anwandha

} s. m. Literally without working, from *an*, negative particle, and *wāhndā* present participle of *vāh* (more work). Hence (1) an extra share of the produce, or extra rent, taken by a landlord when he has cleared the jungle and brought the land under cultivation himself before giving it to the tenant. Here the share is called *anwāhndā* because the tenant did not work at the clearing of the jungle; (2) a share of the crop taken by one who contributes nothing to the labour or expense, *e. g.* *A* lends *B* money, and instead of getting his interest in cash, receives a share in the produce of the land. That share is called *anwāhnda*, because *A* gets it without working the land. Again *B* mortgages his land to *A* for a sum of money, but continues to cultivate the land, paying *A* a share of the crop as interest, *A* contributing

nothing to the working. The share paid to *A* is called *anwāhnda*; (3) the share taken by the landlord when he supplies the bullocks, but not the labour.

- butēmār* *s. m.* (*Literally* one who clears jungle). A person who acquires a tenure in land by clearing the jungle and bringing the land under cultivation.
- butēmārī* *s. f.* (*Literally* act of clearing jungle). a tenure acquired by clearing jungle and bringing land under cultivation. Formerly a *butēmār* acquired proprietary rights of the whole or half the land. Now he generally acquires an occupancy right or in some places proprietary rights of half or one-third. Syn. *munḍhi māri*.
- bhā, didḍh bhā, panj dū.* rent at two-fifths of the produce; common on both banks of the Chenab in the northern parts of Mooltan and Muzaffargarh.
- tobrā* *s. m.* a share of grain taken by the proprietor of land on the pretence of feeding his horse in addition to his rent, *jhōli*.
- tikk* *s. f.* a cess levied by the Nawabs of Bahawalpur of Rs. 2 on each *Path* of grain in the crop after the Government share had been deducted. It is said to have originated by a concubine of a former Nawab losing a valuable jewel from a ring, to reimburse the loss of which he imposed the cess. Once imposed it was collected regularly until abolished by Diwān Sāwan Mal.
- jhori*
jhūri } *s. f.* the payment made to a landowner for permission to sink a well or to break up land, also called *lungi* and *pagg sirōpā*.
- charhāyat* *s. m.* a tenant-at-will. A tenant put in by the landlord to cultivate land for a while, opposed to a *munḍhimār* or *butēmār* tenant.

chakdār

s. m. (1) the owner of the *chakḥ* (of a well), hence owner of the well as opposed to owner of the land attached to the well. In this sense he is also called *silhdār*, i.e. owner of the bricks of the well.

(2) the inferior proprietor or *adna mālik* (so called because he sank a well on land belonging to the *ālā mālik*). He is responsible for the cultivation of land, pays the revenue and gets rent (*lichh*, *mahsul*) from the tenant.

lichchh

s. f. the rent paid to the inferior proprietor.

lichhāī

s. m. a cultivator who ploughs his land with borrowed bullocks and pays their owner half the *rahkām* or cultivator's share. In the south of the Meuzaffargarh District the person receiving *lichchh*, i.e., the proprietor is called *lichhāī*.

mukaddam

s. m. superior proprietor.

munḍhl māī

s. f. a tenure consisting of occupancy rights acquired by clearing the jungle and bringing the land under cultivation.

munḍhl māī

s. m. one who clears jungle and acquires the tenure of *munḍhl māī*.

valwī lichchh

s. f. a small share of produce given by Mubamad mortgagees (cultivating the mortgaged land) to the mortgagor, to escape the religious offence of taking interest for their money.

45. CROPS.

arhū
arhō
arheū
ahār

} *s. f.* mustard—*brassica juncea*.

ussū	s. m. tāramirā-brassica eruca. A plant cultivated for the bitter oil its seeds give. In the Sinanwan Tahsil on the bank of the Indus there is a common belief that mēthra (fenugrech) seed if sown before noon will come up mēthra, and if sown after noon it will come up ussū.
sārheō sarhū sarheū	} s. f. white mustard, turnip seed.—brassica campestris.
vassul vassal	} s. m. onion.
thōm thum	} s. m. garlic, (allium sativum).
bōḍa	s. m. a cluster of tobacco-flowers. These are plucked off in order to give strength to the leaves.
bija	s. m. a sugarcane cutting—bija raia, to plant sugarcane cuttings.
tigg	s. m. a stack of sugar-cane cuttings.
kamānd	s. m. sugarcane.
dhanj	s. m. rice.
panīri	s. f. a seedling.
vattaū	s. m. the egg plant.
pābi	s. f. A kind of gourd (cucumis utilisimus) also called 'tar.'
pokhi	a. a self-grown crop that springs up in the land in which the same crop was sown the year before.
jōdal chhinakni	} s. f. wild oats. It grows as a weed among the rabi crops, is pulled out green and used as fodder.
apphall	a. without fruit. A state of wheat and barley in which the plants run to weak thin straw and little grain is produced. It is said to be caused by westerly winds in Phaggun and Chētr, i. e. from the middle of February to the middle of April.

sāngli	s. f. husk of the cotton pod.
vanāṭhi	s. f. cotton plant after the cotton has been picked.
vār	} s. m. the cotton plant.
vanvār	
phutti	s. f. uncleaned cotton.
kapāh	s. f. cleaned cotton.
pēvā	s. m. cotton seed.
chhōlā	s. m. gram.
miss	s. m. a general name which includes the following crops :—peas, gram, moth, mung, mash, mōhri.
missa	s. belonging to pulses, e. g. pulse, gram, moth, mung, māsh.
missa bhū	s. m. straw of pulses.
tajār	s. f. the second growth of a crop after it has once been cut down.
tarli	s. f. a kind of gourd (<i>lagenaria vulgaris</i>) kaddu.
tilāṭhi	s. f. stalks of sesamum left standing after the pods have been gathered.
ōyā	s. m. the earlier pickings of a cotton-field.
jhūjha	s. m. the last picking of a cotton field when little cotton is left.
chinā	s. m. a sort of millet (<i>paniacum miliacum</i>).
dhāṇhē	s. m. <i>ph.</i> coriander (<i>coriandrum sativum</i>).
ḍakk	s. m. a turnip intended to go to seed. The leaves are cut off about 4 inches above the root and the root is scarified with a cutting instrument. This is supposed to make it send up a strong seed-stalk.
rāwāh	s. m. a bean cultivated as a summer crop, (<i>dolichos sinensis</i>).
rōp	s. m. a crop of indigo in its first year.
munḍhi	s. m. indigo in the second year.
trunḍhi	s. m. indigo in the third year.

sāwak	<i>s. m.</i> a cereal grown in low ground where water is abundant (<i>obliuennus frumentaceus</i>). The grain is considered indigestible and astringent.
saṭṭhā	<i>s. m.</i> an inferior kind of rice that ripens in 60 (saṭṭh) days.
saṭṭhī	<i>s. f.</i> a plant of the <i>brassica</i> order grown as a cold weather crop for its seed, so called because it ripens in 60 days.
sarreā	<i>s. f. pl.</i> rice.
samukkā	<i>s. m.</i> an inferior grain cultivated on the banks of the rivers, on newly formed land.
gōnglū	} <i>s. m.</i> turnip.
ghunglū	
maṭṭar	<i>s. m.</i> peas (<i>pisum sativum</i>).
mung	<i>s. m.</i> a pulse (<i>phaseolus mungo</i>).
mandūā	} <i>s. m.</i> a plant cultivated for fodder for horses
manduwwā	
mōṭh	<i>s. m.</i> a pulse (<i>phaseolus a conilifolius</i>).
mōhri	<i>s. f.</i> a pulse (<i>ervum lens</i>).
mēthra	} <i>s. m.</i> } fenugreek.
mēthri	
narmā	<i>s. m.</i> a kind of cotton, the seed-vessel of which is red.
nil	<i>s. m.</i> indigo.
vangā	<i>s. m.</i> a small round pumpkin much cultivated in sandy land.

46. HUMAN QUALITIES.

pāpin	<i>s. f.</i> presence of mind, courage.
shūm	<i>a.</i> }
kanjās	<i>a.</i> } miser.
chanjās	<i>a.</i> }
mān	<i>s. m.</i> pride, conceit.
habb	<i>s. f.</i> determination, bragging.
hach	<i>s. m.</i> greed, covetousness.
hōḍ	<i>s. f.</i> violent opposition.
hirs	} <i>s. m.</i> } greed.
hōchchhā	<i>a.</i> quarrelsome over trifles.

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PROVERBS, SAYINGS AND VERSES.

SOILS.

Rappar rahāwan maghas khapāwan.
To cultivate rappar is to expend the brain.

Kalrashī bhōṣṣ rahāṣṣ, ta hāsal mittī chāṣṣ.
If you cultivate kalrashī land, the only crop will be clay.

RAIN.

Je vassē Phaggaṇ Māhē,
Tā ann na māvē ghāhē,
Je vassē Phaggaṇ Chētr,
Tā ann na māvē khētr.

If it rains in Phaggaṇ and Māh (*i.e.*, from the middle of January to the middle of March) the grain will not find room in the straw; if it rains in Phaggaṇ and Chētr (*i.e.*, from the middle of February to the middle of April) the grain will not find room in the field.

Visākh Jēth vutthā,
Sāwan Badrā mutthā.

If it rain in Visākh and Jēth (*i.e.*, from the middle of April to the middle of June), it will be unlucky in Sāwan Badrā (*i.e.*, from the middle of July to the middle of September) *i.e.*, a wet spring makes a dry autumn.

SEASONS.

Hunāṣṣ dī jhārī te kīhāṣṣ pattā,
Mēh dā hikk sing sinṇā tē hikk sing sukka.

On a summer shower what trust can be placed, a buffalo has one horn wet and the other dry.

Sāra dī rut, na chlā bhāvā na dhopp.
In the Sāhrā season neither shade nor sunshine pleases (one).

SOWING.

Til ghāṭā mōṭh chhidhrā, dēḍar tapp joār,
Kōi kōi bāṭā vār da, kadī na hōvē hār

Sow til thick, mōṭh thin, jowar a frog's jump apart, here and there a plant of cotton and you will never lose.

Bārhā vichchōḍḍ dō geē, kujh na rahā,

When two (months) of the twelve have gone do not sow at all. The two months are Jōṭh = May-June and Kattō = October-November, which are the best for sowing the Kharif and Rabi crops respectively.

Mangghir Pōh rādhī, kehī man vichch shāḍī.

Can there be any pleasure to the heart at sowings in Mangghir and Pōh.

OTHER AGRICULTURAL OPERATIONS.

Jē bōḍ āvē tã bakht wadhāvē,
Jē nã āvē tã kurā khāvē.

If the flood come it increases good luck. If it does not come drought consumes us.

Sēr chūn te adh sēr bhānjī?

What! pick one sēr of (cotton) and expect half as wages?

Pānd dā pich, na pit na parit, zar sārī dī jīt.

Irrigation at the tail of a canal cannot be got for love. He wins who spends money and supplicates.

Pā phuttī dā bhanjī, dīḍh pahār chūṭī.

What! pick cotton for four hours and-a-half and get only a quarter of a sēr as wages

Burē lē burā kurā,

Na dānd dī gōbat, na jatt dā turā.

Drought is evil upon evil; then the bullocks have no humps and the farmer has no tail to his turban.

Daryā dā bamsāyā, na bukkhā na trihāē.

The neighbour of the river is neither hungry nor thirsty.

Jōkhē dī jukhāi,

Hikk shāhi gur, te chār bukk chbāi.

The wages of a fireman are a quarter of a chhitak of gur and four handfuls of ashes.

Chōth hār te pāi jhōli, ejēhē mujērē da Allah bēli.

The whole heap was a chōth, the landlord took a pāi as jhōli, Allah alone can protect such a tenant.

Singbhann vandē, ta jhērā bhānnē.

Make a final division that you may break off the quarrel.

Khēli sir sēti.

Agriculture goes with the head (i.e., it cannot be managed unless there is (a head or) a man to look after it).

Mundh dā fakīr, pānd dā amīr.

A beggar at the head of a canal (is as good as) a noble at the tail.

Hārḥ mēlā, lē hārḥ vichhorā.

Hārḥ united and Hārḥ parted as.

The proverb refers to the custom of engaging farm servants and locating tenants from the beginning of the month Hārḥ (June—July)

Vāhi pādshāhi, na thivē tē gal vichh phāhi.

Agriculture is an Empire, but if it fails, it is a halter to hang one.

Vasanday bēt, na tan kapprē na rōṭi pēt.

He who dwells on the bank of a river has neither clothes for his body nor bread for his belly.

(Proverb referring to destructive floods in the Southern Punjab.)

Sāwan vāhā, te Kattē rāhā, te
Pōh pilāē ghatā māl na chāē.

He who sows in Sāwan, sows in Kattē and waters in Pōh will suffer absolutely no loss.

Hār chāvan te kōkmat āvan.

'To divide the heaps of corn's as bad as the resurrection', because the creditors carry away all the grain, leaving the zamindar penniless.

Khoh bārā zamīn dā ujārā.

A bitter well makes the land waste.

Ghā tajār dā dhēr tē ann thelā.

A second growth has much fodder and little grain.

CROPS.

Jēth jēthī, Hār haajhī,
Sāwan māl na rehāī.

(Said of Kharif crops) sown in Jēth (May-June) it is best of all, in Hār (June-July), it is late, in Sāwan sow not at all.

Lānā lānā, munh sāwā te munh kumārā.

The root of the lānā is always green, but in appearance it is withered.

Jamdē tīl rovan lagge yāī ayōnhē ghāī.

Directly the tīl (sesamum) seeds came up they began to weep, for they recollected the oil press.

Juttam jorā pāī lāyam vār kū, dukkhē dā gogrā vanj dēsū
kīrār kū.

I yoked my pair and gave water to the cotton; we will go and give our hard earned cotton pads to the kīrār.

Jhājhe dī chān, tēl tē lū.

A jhājhe pickling is worth only oil and salt.

CATTLE.

Trē varā kuvanā,
Manjh dabbī, bhēd pūchhī, dārhi-wāī raon.

Three forms are bad—

A buffalo with a curved back, a sheep with a long tail, a bearded woman.

Ehō hāl mivhāl dā (ā Allah bēli māl dā.

If this is the state of the herdsman, God alone can protect the cattle.

Jē gābē hāl vahāīy ha, dandē dī gālī koi na puchchē ha.

If calves could plough, no one would ask after oxen.

Utth changā māl, khattē sōnā te khāwē jāl.

A camel is good cattle; he earns gold and eats jāl.

Māl dā vaddhan kismat tē.

Increase in cattle depends on fate.

Dānd hōlā, hē sabbhō kūr hē.

A bullock with shaking horns is one worth the money. All others are false.

Bākṛē ajjar dā ājarī ghōre charhē,

Bhēdē ajjar dā ājarī munda jandā.

A goatherd should be mounted on horse-back

Any maimed wretch will do for a shepherd.

Bakdi kyā hē? Ghiddhi kohan vēnde nī,

Koi parhan lā nahi ghiddhi vēnde.

Why do you bleat? They are only taking you to be killed. They are not taking you to school.

(Said by a boy who was being taken to school to a goat which was being taken to be killed and was bleating. Has now become a proverb.)

Bhēḍ dā bhaḍarā, ṭakka parē dā parā.

(Buy) a lamb and you will get your money in full and no more when you have made up your accounts.

Jē kōḥḥ laggā paṭṭhā, na phull ṭurē na saggā.

That animal that is attacked by paṭṭhā (a disease), neither amulet nor charm will avail.

FAMILY LIFE.

Jarā hāl, mā dā janjāl.

Twin children are the plague of a mother.

Charkō ghorī to manchar jōē,

Kahī bakhtāwar dē ghar kōē.

A mare that grazes well and a wife that eats little (is thrifty) are only found in the house of the fortunate.

Ḍa jōī dā maṇṇī, dārhi khōḍī lē akkhō kāṇṇī.

The husband of two wives is thin-bearded and one-eyed.

Ammā bābū dā miṭṭhā nā.

Oparē chhik ke dhupp saṭṭin, āpnē saṭṭin chhā,

Mother and father are sweet names.

Strangers drag one into the sun; relations bring one into the shade.

Na sass na nināṇ, vēhrē vich bihāṇ.

She has neither a mother-in-law, nor a sister-in-law to check her, so she runs about the courtyard like a filly.

Sār dē man bhāṇī, te kāṇī vī rāṇī.

When she pleases her husband's heart, even the one-eyed woman is a queen.

Dhruk dhruk muī, te pēkē na punnī.

She ran till she died, but still did not reach her father's house.

Parnā khushi nāl hē, na tã hē marnā.

Marriage depends on consent, if not it is death.

Hikk dhukkdi nahī, mē dū parnā.

Even one (wife) is not procurable, (yet he says) I will marry two.

Bāl dā chhōtā parnāwā gālan hē.

To marry a child young is to ruin him.

Pallē vich dāpē, rann pēi pakāndi māpē.

The grain is still in the sack, but the woman is cooking her cake. (She is counting her chickens before they are hatched.)

Māwā dā hā paṭṭ, tē bālā dā hā waṭṭ.

The heart of mother is silk and the heart of children is as hard as a twisted rope.

Gungī pēṭē gēi na gēi, hikkō jehī.

It is all one whether the dumb woman go to her father's house or not. (Used of persons who sulk.)

Jharī jharī dīh geā, kuchajjī dā ṭabbar bukh mōyā.

The day passed in clouds (she could not tell when day broke), the foolish woman's family died of hunger.

Ṭabbar bukh marē tē banrā sēṭā karē.

His family is dying of hunger while the bridegroom is loafing about.

Sōhrē ghar jāwatā, kuttē dī binist.

In his father-in-law's house a son-in-law is like a dog.

Chāpar jodā mann bhatī dā khann kēdē,
Tēdi dūi dā,
Billi dā kann pippal dā patr,
Bhērī mui ke jiwī?

Mother-in-law.—For whom is that cake as big as a chāpar or a slice of a brick kiln?

Daughter-in-law.—For your daughter.

Mother-in-law.—It is no bigger than a cat's ear or thicker than a pipal leaf; will she die or live (on such a diet) (i.e., she will be starved to death).

(Proverb on the injustice of mothers-in-law and their partiality for their own daughters.)

Pē dōkhar tē kurti hūr.

An old bridegroom and an houri for his bride.

Zāl dā murīd tē dālācha kharāb.

A hen-pecked husband (lit. a wife's disciple) has his carpet in bad order.

Ammā kanī dūi siānī.

Riddhē pakkē pāwē pānī.

The daughter is wiser (a greater fool) than her mother, she pours water into the stew when it has been cooked.

Dū zālī dā vaṅṛā, jivē dū kuttī vich sūr.

The husband of two wives is like a boar between two dogs.

Sāṅghī goān jhi tā trūā sirānī.

A wife's sister's husband for a neighbor is as bad as a grass-mat for a pillow (i.e., it means constant trouble).

Satthap te nālā, bībī dē kappayē sē.

The bride's trousseau has come—only trousers and waist-string. (Proverb used brides with scanty wardrobes.)

Thulli trimit siālē dī savvar hē.

A fat woman is a quilt for the winter.

Mā khāl'e mārē tē bīhī darād shukārē.

The husband shoebeats her, the wife breathes blessings on him.

Shāh rāzi tē khudā rāzi.

When the husband is pleased, God is pleased.

Ghet kūrār rāzi, oñ karēsi muñā kāzi.

If the bridegroom and bride be willing, what can muñā or kāzi do ?

Dhāt jībē putt kanūñ dhī changī hē.

A daughter is better than a daughterlike son.

Muñ rann gittē dī satt.

Mard marē la sīc dī satt.

If a wife die, it is like a blow on the ankle,

If a husband die, it is like a blow on the head.

Nā kurañ dā gullā tabbar diñ.

The taks are said to be for the daughter-in-law's (or son-in-law's) father, but they are really for one's own family

Māh nāl mirchā, sass kanū chōrī.

Give me chillies in exchange for māh (pulse),

I am concealing the bargain from my mother-in-law.

Matrāpā satt jhuggē sarēndē.

Step-motherhood destroys (lit. burns) seven (i.e., innumerable) homes.

Matrēi allah tū apēi hā sarakkī,

Jaldū kahī kū āndā dekhe, taddā dēvē tikki.

May God not bring you a step mother, a heart-burner, who only gives you food when she sees some one coming.

Nānī mūrs kītā, dōbtrē kū chāṭṭī peī.

The grandmother (maternal) has married a husband, the grandsons pay the penalty (i.e., they have to support them both).

Jamm na mukki te nānī dē muhāndrē.

She has not finished being born, (yet they say) she is the image of her maternal grandmother.

Nōhrī ruddhiā hōiā ī in.

The daughters-in-law are engaged (in their work).

Zāl dē murīd dā mūh vi sharmīndē.

Even the face of the disciple of a woman is ashamed.

Zāl muttō kai jhuggē?

Is it a home at all without a wife?

CHARACTER.

Multān dā yār bannā īdgāh.

The limit of a Multan friend's affection is the Idgāh. The Idgāh is close to Multan. A Multan friend will not accompany you beyond the Idgāh or think of you after you have passed it.

Bannē savāndri dā jhērā, itbār karē kērhā.

A quarrel between neighbours; who can have any confidence that it will last?

Uchhi khajji jēdē lambē buhārē,
Sei nāham jāni, tēdē kūrē lārē.

A tall date-tree which has long fruit-stalks,
did not know, love, that your promises were false.

Bhāiwulappā chūñē pattā.

Partnership is hairpulling.

Dām na bēli, kīng na hatheār.

A Mirāsi does not make a good servant, nor a fiddle bow a good weapon.

Sahib kũ dēkh kar, mēdi pāpī khata thī gēi.

On seeing the Sahib, my courage failed me.

Pāuli charhē shikār, mōla kbair guzārē.

Lord preserve us, the weaver is going out hunting

Āp pāuli, te seiyaḍ nōkar.

Himself a weaver and he has a Syad for his servant.

Pāuliā de paṭhān vigārī.

What! Paṭhāns the forced labourers of weavers.

Pallē nahī paisa, jumērāt parnisā.

Not a penny in his purse; (yet he says) I shall be married on Thursday.

Na parneā na janj gēā.

He is not married, nor has he been to a wedding; meaning he is an ignorant person.

Uḍardē pakkhiā kũ laḡ lēndē.

He is putting salt on flying birds.

Pagg badhendē badhendē bhajar bōḡ dittus.

He was so long tying on his turban that the flood carried away the heap of grain collected for threshing.

Hikk damṛī bibi dē pallē, bibi hār ghinnē kī chhallē.

The lady has one-fourth of a pice in her purse, and she is debating whether she should buy a necklace or rings.

Rōṭī kṛ palātā, tukkar kṛ dūā.

What ! A curse for giving a whole loaf and a blessing for giving a scrap.

Mā purhāyat, putr mir ālam khā.

The mother a labourer, and the son Mir Ālam Khān (lord of the world).

Jēba add nāhi trappdā, phāt keā tarsī.

How wā! he, who cannot jump a well water-course, swim across the arm of a river.

Haṭṭi vichh kapāh, tē mēdi tāni chālā.

The cotton is still in the shop, and he says set up my warp.

Dū val pagri te dīdh bath turā.

What ! a turban of two turns round the head and a tail a cubit and a half long.

Trādā vadyā tē vich khēr.

Great bellowing and no harm done.

Tarkā hikk ghōṛī tē pāgā lahōr tōṛī.

One mare is all his wealth and he says his stable extends from here to Lahore.

Chaugī kar bilhāī, pērē ghinnē trund.

Thinking her honest I engaged her, and she pilfers the dough.

Tariz kaprē dī sir tē, te nā sarfarāz khā.

Only a scrap of cloth on his head and he calls himself Sarfarāz Khān (lord of oxshod head).

Nā malakzādi, lē tukmē munj dē.

She calls herself a lady, while she wears pendants of grass.

Tappā zamīn dā bīk lē nā zamindār.

A single spadeful of earth and he calls himself a zamindār.

Dissan dā bagīā te machhiā dā tarkān.

Only a paddy bird in appearance, but in reality a guzzler of fishes.

Tur na saggē āp te lānat godeñ kī.

He cannot move about himself and blames his knees.

Kōh na turē tē dam shāh jivānā.

He has not gone a kos and gives himself the airs of Shah Jivānā (a great traveller).

Ghar dāng nahī, mēdī tufak chā ghīn āū.

There is not even a stick in the house and he says take up and bring my gun.

Kasirē dī kuttī, takkē dā tukkar.

A bitch worth half a pice and she eats a pice worth of food.

Mā tundi piā kāñā, putr mōtī dā dāñā.

The mother maimed, the father blind of an eye and the son a pearl.

Uṭh bār na chāē jatt pāchar kī chakk pāē.

The camel cannot lift its load, the camelman bites its tail. (Used of those who blame others for not accomplishing impossibilities.)

Pauli che laggē jitaran?

How could a weaver be patient.

Rajja mullā bukkhī mēh jitti khāndē.

A mullān who has dined can still eat as much as a starving buffalo (proverb on the greediness of mullās).

Jatt dā hāsā te gharib dā bhannē pāsā.

A poor (weak) man's ribs get broken in a Jatt's joke.

Jatt dēvē dīāsā jē vē'ē hal vahāzē,

Akkhī kaddhē kōhrīā jē vēlē manhā pāē,

Sari pat vanjāsē jē vēlē bār chāē.

The Jatt encourages (his creditor) when he begins to plough, he shows bad eyes when he sets up his platform (from which to watch the ripening crops); he destroys all his credit when he carries home his crop (without repaying his creditor).

Jatt vaddhē tã rāb baddhē, kirār vaddhē tã jatt kũ baddhē.

When the Jatt is prosperous, he closes up pathways (across and along his fields) when the kirār is prosperous, he ties up the Jatt (i. e., keeps him entangled in debt).

Jatt torē sōñē dā hōvē tã vī picbhā pittal da hōndīs.

Though a Jatt be made of gold, still he has a back of brass.

Na būā na bachcha te nã sãwanī bāgh.

Nor plant nor seedling, and its name is 'beautiful garden.'

Adhāi botē te Phatta baghān !

Two or three trees and Fattū (the victorious) for gardener.

Adhāi jhuggē Mahtamā de, te nã Khērpur.

Two or three hats of Mahtams and they call it the town of Khairpur.

Haṭṭi tē bahān na dēvē, te mēḍa urdā tōlī.

The shopkeeper will not even let him sit down in the shop and he says 'favour me in weighing my purchases.'

Bhā chāwan āi, te chōkē di sēn thi bēthi.

She came only to get a light and has taken her seat as mistress of the hearth.

Jatt dā putr palīē jēdā, pakrē hal di clōri.

The Jatt's son when as big as the back board of a gaddi (driving seat on a well) begins to lay hold of the plough handle.

Jatt bār tē charhēā khārā hā, bādshā dē mahāvat kī āhdā h
"khōtarā vichēndē."

The Jatt was standing mounted on his corn-heap and said to the king's elephant driver, "Will you sell that little donkey?"

Jatt bhutan te Allah nigabān.

When the Jatt runs wild only God can take care of him.

Paisē di rann te takkē dīā jalamā lavāē.

A woman worth a pice and she has leeches worth half an anna put on her.

Satt sō chulē khā, billi hajj kī jult.

The cat goes to Mecca after having eaten seven hundred mice (used of the conversion of old reprobates).

Devan dīh na jāē chār kōm,

Mullā, bhatt, birāhman dōm.

These four tribes were not born on giving day, Mullā, Bhatt, Brahman and Mirasī (proverb on the avarice of these castes).

Jan vadā te dēh sunj.

The inhabitants are numerous, but the village is deserted.

Uth kaṅkē chhorē tē vanj jawāhā khāē.

If you turn a camel into wheat, he will leave it and eat thorns.

Chībrī dā chehrā tē nā nūr bibī.

She has the face of an owl and her name is Nur Bibī (lady of light).

Kattan tē rūh nālī, charkhē kū dōh.

Her mind is not for spinning and she blames the spinning wheel.

Phēran dī āī tē chung ghattan dī hushār.

She is unable to turn (the hand-mill) and clever at putting in handfuls of grain.

Billī kū khwāb chhichhī dā.

The cat dreams of (nothing but) trimmings.

Ghar dī murgī tē parāī dāl.

He has a fowl at home and yet he eats other people's dāl (used of a man who neglects his wife and seeks company abroad).

Dāngī dā tāllā mūh te nā rōshan khātun.

A face like the bottom of a dāngī (i.e., black) and her name is lady of light.

Giddar drakh na apparē thū khattīē.

The jackal could not reach the grapes, pooh says he, they are sour.

Chār chōr churāsi assā,

Hamā kītā chōrā, dhrukyosū assā,

Lānat chōrā, shābas assā.

There were four thieves and eighty-four of us.

The thieves attacked us, we ran away, damn the thieves, well done our side, (story told in mockery of the cowardice of Kirāre).

Pāult dī dhroḥ tandilē tī.

The run of a weaver is only as far as his tandilā (the beam on which the cloth is wound as fast as it is woven).

Paulī dē putr haran sābheā, drūh drūh mār ghattous.
The weaver's son had a pet deer and he dragged it about till he killed it.

Dhammī velē Mulā karē pukār,
Ya rab sāl kōi chōkhā mār,
Jēdō āwā dānd ladāi.

At earliest dawn the Mullan breathes a prayer—
O Lord God, kill a rich man today, that I may return from his house with a bullock-load of offerings. Proverb on the avarice of Mullans.

Nā vaddā dēli sunj.
A great name and a ruined village.

Chundhī kurtī tē panj uth dāj.
A blear-eyed bride and five camels for a dowry.

Dīghpā aṭṭā chubārē rasōi.
A quarter ser and-a-half of flour and he is going to feast the neighbourhood (used of a miser).

Dissan dā changā, amīā dā kharāb.
Good to look at, but evil in deeds.

Na gadwī na dālā tō ashnān karan julleā.
No lota and no loin cloth, yet he has gone to bathe.

Kuttē dā pūchhar kabī vanjhālī vicheh pā rakkheā hā, āvē dīngē
dā dīngā riheā hā.
Someone had put a dog's tail inside a flute, but it remained as crooked as before.

Buchkā hā patī dā, vichehō nīkthā dōdh.
The bundle was of silk, it turned out to be rag ends inside (a whited sepulchre).

Nachch na jāṇē, te vehrē dōh.

Not know how to dance and blame the courtyard.

Dē na jāṇē dhuṭṭī, te sharikā kanī rutṭhī.

The wretch knows not how to give, and quarrels with her partners (for not contributing their share).

Bahē dhukkī janj te siō kuṛī dē kann.

The bridegroom's party has arrived at the door and (the bride's party are saying) here the bride's ears, *s.e.*, they are not ready.

Akkhī nāl phull na dīṭṭhā te nā gul bibī.

She never saw a flower with her eyes and her name is lady of flowers.

Bhēd māshak te kuttā āshik, vich gaddāh vakīl sāmānā,

Bhēd paī vich rāḥ dē, gaddāh bhac dīṭṭā jurmānā.

The sheep was the lady love, the dog was the lover, and the ass an officious go-between ;

The sheep went into the crop, the ass had to pay the fine.

Sāī na lēhīṇ rukkḥī, te kuttā ghīu khāvē.

The master cannot get dry bread and his dog eats ghi.

Mā marē rukhānī, dī da nā dāhī

The mother died eating dry bread, the daughter's name is dāhī (curds).

Zat dī kanēī tē nā ghulām Fātmā,

Ruggwālē sāhibā dī milāyat.

A mat weaveress by caste and her name is Ghulam Fatma ;
And she is an associate of the gentlemen of the desert (wild pigs).

Randīr dā putr sudagar dā ghōrā,

Khāvaṇ kū dhēr kamāvaṇ kū thōrā.

A widow's son and a horse-dealer's horse ;
Are great eaters but bad workers,

Sāi mūb nā lāē, tē bibi gur vandāē.

The husband does not look at her, and the wife distributes sugar (used of persons who show excessive pleasure at slight or imaginary labours).

Manjhō nangā te manjhā sirāndī.

Naked as to his loins and his loin cloth for a pillow (used of a shameless fellow.)

Dillī dā banrā, tē kbisē vich silhā.

A bridegroom of Delhi and only bricks in his pocket.

Bāl sunjāpdē vich panghūrē luddā.

(The character of) a child is recognized when rocking in its cradle.

Kadāht angārā na pusāyus, te sangdī changiē.

She is a good milker, she never put a spark of fire out (i.e., never gave a drop of milk).

Akkhī kailā tē sōrbē dī sō ;

Painted eyes and mourning for a father-in-law.

Andhī niwanī tē kāt) dā ustarā ;

A blind barberess and a razor of wood.

Changā āyā Nēb rāj,

Pallē nahī thikriā,

Khāwan āyā kāj.

Nēb rāj has well come,

Not even potsherds in his pocket,

He has come to eat at the wedding,

(Used of persons who sponge on others).

Kā kirār kuttē dā,
Visāh nā karē sette dā.

Trust not crow, kirār or dog,
Even when asleep.

Attā piṭhā nahī tē kārḍhe aggē vaddē phirden.
The flour is not ground yet, the excitations are already going about.

Katt na jānē te vakt kū phittē.
Does not know how to spin and says she has no time.

Lotē vich danē tā kujḍan kutanē.
When grain is in the *lotā* the kutanās leap for joy.

Machchhi rahī daryā, te rann mirchā kuttē.
The fish is still in the river and the woman is pounding chillies (to eat with it). She is counting her chickens before they are hatched.

Āp kuchajjī, tē vehrē kū dōh.
Herself slovenly and she blames the courtyard.

Hōchhi rann dī natth, kaḍī nakk te kaḍī hatth.
A frivolous woman's nose-ring is sometimes in her nose and sometimes in her hand.

Zāt dī kīrī te sbatirā nāl ālhnā.
By caste a lizard and its nest in the beams. (Proverb used of low people with lofty aspirations.)

Kurtummē dī kār ḍissan dā sohṇā am!ā dā kharāb.
Like a colocynth, beautiful to look at but evil in deeds.

Chandā bagga te bibi aijan kūrī hē.
White-haired and the lady is still a virgin.

Zāt dī kummī tē Khwājā Khizar dī pōtrī.
By taste a turtle and she pretends to be grand-daughter of Khwājā Khizar.

Kachchī rann kachch kamāwē,
Yār kū kharī hatth nāl badhāwē.
A silly woman works silly;
Standing, with her own hands, she causes her lover to be caught.

Panj khallē pagg jhallē, sāt patt rakkbī.
My turban received (and warded off) five blows of a shoe, the Lord preserved my honour.

Patthar khumbh karṣē, ant kūrē dā kūr.
You may steam stones, but the result will be vain.

Āp na mādē te gāmb tārī andē.
There is no room for himself, yet he shoves his pot-belly in.

Gānbē rakkh te gānbē pāwē,
Vaddē malik dī rann sadāwē.
She pawns her property to wear jewels,
And calls herself the wife of a great Malik.

Chōr kuttī dā gullār chōr.
The pup of a thievish bitch is a thief.

Gandhō khālī, rabb dē sawālī.
Empty pockets and you come to petition gods. (Used of the avarice of shrine-keepers.)

Gōhē chundā mar geā, mēdā Dillī dā rājā.

He died picking cow-dung (his descendant says) my (ancestor) was Rājā of Dillī.

Bār chāwāṇ vėlē changā bhalā.

Ghāl bharāṇ vē'ē dōrā.

At harvest time quite well,

At revenue-paying time deaf.

Lōtē ghar na jānē, te manghiā dā ustād.

He teaches how to make manghis (wells) he cannot even mould the well-pots.

Na radd vich na puchh vich,

Mē ghōṭ dī buā.

Neither invited nor consulted,

(And she says) I (am) aunt to the bridegroom.

Āp lūhdi vēndī te binbhī kī mattī dēndī.

She herself is being swept away (i.e., is going to the bad), yet she gives advice to others.

Rukhī na lāhdī, te chūri kut kut khāndī.

Dry bread cannot be obtained, yet she breaks and eats chūri (i.e., bread with ghi and sugar).

Chuhā na māvē khadd to pūchhar baddhē chhajj.

There was not room for the mouse in his hole and he has tied a winnowing basket to his tail. (Used of persons who make difficult things more difficult unnecessarily.)

Gaddāh sawāri te khallē dā mutṭak.

An ass to ride on and bridal crown of shoes.

Mullā ji kujh khasō—yā bismillāh,

Mullā ji kujh dēsō—nōz billāh.

Mullā, will you eat something—in the name of God (I will).

Mullā, will you give away something, God preserve me (I will not).

(Mullās are represented as the incarnation of avarice).

Āp vaddā manggā, te bābē te darwēsh.

He wanders begging and the beggar is at his door.

Mā manggē pihāwanī, te dhi patthar mā ē.

The mother asks for her wages for grinding, while the daughter throws stones
(i.e., gives herself airs).

Gāhī dīā gāhī, te takkē dē mōṭh.

Words upon words and only half an anna worth of mōṭh (after all).

Dāl mōhri dī dam pulā dā.

Only mōhri porridge and gives himself the airs of pulāo.

Hatthē mēndhī, pērē mēndhī,

Apnē mēphē binphē kū dēndī.

She has mēndhī (red dye) on her hands and feet.

She gives the reproaches due to herself, to others. Meaning, she has all the signs of
being a bad character herself; and yet she accuses others of being no better than they
are.

Pāuli dī nāl vāngū, kadāhī edē, kadāhī ōdē.

Like a weaver's shuttle, sometimes on this side, sometimes on that.
(Proverb on vacillating natures.)

Ōh phirē natth gharāwan kū,

Ōh nakk kappan kū tiār ē.

She is going about to get a nose-ring made,
And he is prepared to cut off her nose.

Buddhī thī nissari dāmā dī joār.

The dom's joār was old when it came up.

Phuṭṭā pahār tē nikṭhā chūbā.

The mountain burst open and out came a mouse. (Proverb like that of 'mountain in labour'.)

Nāhar khāwē na khāwē, ratt bhareā vāt.

Whether the wolf eat or not, his mouth is full of blood. (Give a dog a bad name and hang him.)

Ūkṛ nāl na nēvin, te mē savvay vālē dānd tē charhsā.

They will not take her with them and (she says) I will ride on the bullock with the quilt on it.

Jadqū hōi id barāt,
Mullā dē balē patṭeā vāt,
Rōndē rōndē hōi parbhāt,
Hāe kīamat āi hē.

When Id and Shabbrāt came, the Mullā's children opened their mouth for offerings.

As they wept and wept, morning came,

Alas the resurrection has come.

(Song on the avarice of Mullās.)

Vahē vūṭhē nahī, sisār agge āē bāṭhen,

The canals have not begun to flow, yet the gaviaks have come and are waiting. (Proverb used of greedy persons.)

Mūh tē vaddhr tē khēḍay dī saddhr.

Wrinkles on her face and she wishes to play.

Bārḥā varheā dī chbohīr,

Tē pōtreā dī ḡāḍī.

A girl of twelve years, and
grandmother of grandchildren.

Andhā rājā bedād nagari,
Takkē sēr vassal pēisē sēr nistrī.

Blind king and the land of injustice,
Onions (sell for) two pice a ser,
Sagar (sells for) one pice a ser.

Bibi vassē Kasimbēla, dil Faridābād.
The lady lives at Kasimbēla but her heart is at Faridābād.

Ghar vanjāwē tē galliā gōlō.
She lost it in the house and searches for it in the streets.

Vunnā na yunnā mēkū pāp tēl chā dē.
(Whether I weave it or not, you must still give me the flour for sizing and oil.
Used of a person who wants pay without doing work.)

Trōpē dā dā na āwē tē vehtran dā kābil hē.
He sit to cut out clothes, while he does not even know how to sew.

Bukkhā kirār vahiā phōlē.
A bankrupt kirār searches his account-books (to see if he can find some one
ring him money).

Nachch na jānē tē vērā dīgē.
She does not know how to dance and (she says) the courtyard is uneven.

Dāchi kitā vīh kōh, tē tōdī kitā trih kōh.
The full-grown camel travelled twenty kos, while the young camel travelled thirty

Damrī dā tātṭṭ, tē hāṭhā bhannē.
A pony worth a damrī and he runs races.

Zōr thōlā tē habb vadḍī.
Little strength and great determination.

Ukkī zabān na rakkhē,
Tē ākhin hakkrā hē.

He has not got a tongue at all and they say that he is a stammerer.

Jitthā kōi bakkrī kōhē,
Mullā vāng hīlī dā bhōndē,
Sirī pāwē thukk banāl.

Whenever people are killing a goat,
There the Mullās collect like kites,
And claim the head and feet as their due.
(Song on the avarice of Mullās).

Chūhā haladr dā gandhā labbh kar pansāri ban bēthā.
The mouse found a piece of turmeric and set up as a grocer.

Hōd vadḍī lē vichch khēr.
Violent opposition and no harm meant.

Mōēa ta giddar, ubbhē lammē peī huk ē.
Only a jackal died, and the news of it has spread north and south.

Andar shē te bāhar hōkā.
The thing is in the house, but a proclamation (giving notice of its loss) is out-
Used of a person who makes a fuss in looking for a thing that is close to him.)

Uṭhī na saggē te hībō peā khēdē.
(He says) he cannot rise and still he plays hībō.

Hīrī dhār kirārā vagge.
A weak band of robbers will go and attack kirārs.

Ghar kañan naht, maray kũ ubāhale.

No grave-clothes in the houses, and such a hurry to die !

Uḍḍe tittar aparce.

He can catch flying partridges.

(Used ironically of persons who consider themselves very sharp.)

Ātan dī rana na kār na kamm.

A woman who goes to spinning-parties is of no good nor use.

(On the way women waste their time at spinning-parties.)

Na kamm dā na kār dā, ajāya chughā jāl dā.

Of no use and of no good—a worthless-log of jāl wood.

Na dēve na khavāe, ajāya shāh sarwāe.

He won't lend money and he won't advance grain for food. It is absurd his calling himself a Shāh, (i.e., a village money-lender and shop-keeper).

Kabbar kutte dī, uchhār mashrū dā.

A dog's grave, and a bier-cloth of silk and cotton (used of anything out of place).

Ahmak uddrā de gharū parathā mange.

Only a fool would ask for the remains of yesterday's dinner from the otter's house (because he would not get it, otters being noted for their greediness).

WORLDLY WISDOM.

Ubbhe dī galdīh na anīje, āthar vī ghinn vēsī.

A she-asa from up the river is not to be brought; she will take away even the saddle (Used of men who marry wives from the north, Multānis considering themselves salt of the earth.)

Hissa chōthā le khalleā vichh addh.

A fourth share (of the good things) and a full half of the shoe-beating.

Khañ vichch chālāwā hissa te khalēā vichch addh.

Only a fortieth share of the well and a full half of the labour and expense.

Charkhā vā udācā, rann gulēndī pañiā.

The wind blew away the spinning-wheel. The woman is looking for her balls of cotton only.

(Used of persons who bother themselves about trifles in the face of a great calamity.)

Kukkir udāwē, sir ichch pāwe.

The dust that a hen throws up, she throws on her own head.

(Used of persons whose schemes turn against themselves.)

Manggeā tā ũanggeā—parā tā gallā,

Takke vī lagge, te jawān vī ārā.

Betrothed, a man is hung up (is done for) ;

Married, he is ruined ; money is spent and a youth is sought.

Kōthā ussareā, dhrikhāñ vissareā.

When the house was built, the builder was forgotten.

Chētr Visākḥ ghumme,

Jēṭh Hār summe,

Sāwan Baddhro dhāwe,

Assu Kattē thōlā khāwe,

Tabibā pās na jāwe.

Travel in Chētr and Visakh (15th March to 15th May).

Sleep in Jēṭh and Hār (15th May to 15th July).

Bathe in Sāwan and Baddhro (15th July to 15th September).

Eat little in Assu and Kattē (15th September to 15th November).

And you will not have to visit a doctor.

Ushnāk pālī dī ṭabb vichch nālīā.

He a clever weaver ! why he keeps his reels tied up in his waist-band ! (instead of in his hand ready for use—said of unready persons).

Hikk mōs, hikk uggme, kadḍē na bhajje rānd.

Some died, others were born ; the game was never interrupted.

Jēndī kharī aghāve, ū kŭ ambār karan nāl ke he ?

Why should he whose standing crop sells well, trouble himself to prepare a heap of corn ?

Chitth khāwun te samaj te alāwun,

Siānē admi dā kamm he.

To chew before eating and think before speaking is the act of a wise man.

Ushnāk chirī te dhūāk vicchī allā.

A clever sparrow ! why it built its nest in the chimney.

(Dhūāk is not a chimney but that part of a chimneyless native house in which the smoke collects and the soot forms).

Māsi mā jehī, bhall kḥ na ammi jehā.

An aunt may be like a mother, but her heart is not like a mother's heart.

Sukkā dhingur ānē jāhe.

What ! a dry thorn bear eggs !

(Men do not gather grapes of thorns or figs of thistles).

Changge karan gicchi ghutēndī,

aggu putēndē ānē.

Changge kīte gicchi ghutti, aggū kadhe ānē.

It was for your good you were throttled, yet you protruded your eyeballs.

Trē rāh kurāh—

Mard kŭ chakkī ;

Sandhē kŭ gāh ;

Zanānī kŭ rāh.

Three things are unbecoming—

The hand-mill for a man ;

Threshing for a buffalo ;

The road for a woman.

Anjoanj thēa tā galles, bikk thēa tā bachchea.

If separated, you are lost ; united you are saved.

Chandī rana de panj, sabhe anjanj.

The unlucky woman had five sons. All remained separate from one another.

Andrā bukkhiā te micheh te chāwal.

An empty stomach, and grains of rice on his moustache.

(Used of a person who makes a swagger to conceal some hidden want.)

Andhār pēa sarkār kũ, jo chōr baddhe kuttwāl kũ.

Darkness has fallen on the Government, when it is the thief that arrests the policeman.

Diwe di chutt talle andhār e.

It is dark at the bottom of the lamp.

Khā ātrak dā mā, aggle kũ vi gāl.

Eat the property of a childless man and ruin what you had before.

(Alluding to the bad luck supposed to attend one who plunders a childless man.)

Udhār dī mā margei he ?

Has the mother of loan died ?

(Proverb used to stimulate an unwilling lender.)

"If you won't lend me money some one else will. What ! is the mother of loan dead ?"

Zāl te bāl dōhē rōbrō changge,

Udhār thivm tē dushman bande,

Nā ilāj tē tonē mande.

Both a wife and a child are only good when in sight ; if they are behind one's back they become one's enemies ; they are affected by neither remedy nor charm.

Pāru saukhā te siwun aukhā,

To tear is easy and to sew difficult.

(It is easy to quarrel, but hard to make it up again).

Lubhi āhi lakk kũ, nikkal āē gāmb.

She was wishing for a slim waist, but a pot-belly came.

Jehi mā jēhī māsi,

Kandh ēre te āsi.

As is the mother so is the aunt ; the wall will follow its foundation.

Bāhu akhei jō vīhāj ?

Did your father tell you to buy barley ?

(Proverb : Does your mother know you are out ?)

Akkal bājhō khāh khāl.

Without wits, the well is empty, i.e., a man cannot take water even from an endless store like a well, unless he has the sense to draw it.

Lōk balēnda lakṛiā, shatikin balē tādē.

Ordinary people burn sticks, but shatikin (a woman who does foolish acts in order to appear peculiar) burns jowar stalks.

Baddrā dī pind tē Kattē dī chhā, barrē dī chāh.

To eat dates in Baddrā or drink butter milk in Kātik is to court fever.

Jatt te phat baddhā changē.

A Jat like a wound is better when tied.

Chōr pand nāl, jār jangh nāl.

The thief with the bundle (of the stolen property) and the adulterer with the woman (are the best evidences).

Bhēd budd mōi te phēganī tar āi.

The sheep was drowned, but the sheep-dung swam across.

Mullā buddan manzūr kitā, hatth devan manzūr na kitā.

The Mullā preferred to be drowned rather than give his hand. (Proverb on the avarice of Mullās. He would not even give his hand to save himself.)

Khā bhūsarī te pā dhusarī.

When you eat bhusarī it is time to put on blankets—or, eat what you like but dress according to fashion.

Takkē dī bandī bazarē kũ baddhē.

An account-book worth two pice has power over thousands.

Bhā dā sapēā tinqāñē kanũ dārūē.

One who has been burnt by fire fears even a glow-worm.

Bhāgā kuttā sāl punwāē.

An evil dog causes his master to be abused.

Hōla bhānda bahā kharkē.

A light vessel makes a great rattle.

Thōrā khattea tē bahā sūd.

Little labour and great profits.

Thōrā khattea tē barkat dhēr.

Small earnings are blessed with plenty.

Rāt viyāi tībī jāi, pēdā theā bhoē phōr.

Sand begot sandhill brought forth, its progeny was bhoēphōr. In other words, useless things can produce only useless things.

Pāhlē kolhī aṭṭā pāwaṇ, picchhē kāndhē phirāvaṇ.

First put flour in the safe, afterwards send out the invitations, i.e., do not invite your guests till you have the means of entertaining them.

Pāwē sabbh kāk, thamkāwē hekk kāk.

Every woman wears (anklets), but only some can make them tinkle (or look pretty).

Pin chhōr pitandarē laggē.

What I leave a father and cleave to a step father.

Jē kē kuttē paṭvā, sat khallē vī ō kē mārō.

Give the man whom the dog has bitten seven blows of a shoe as well. (A proverb of double meaning—

(1) He not only got bitten, but beaten as well.

(2) Seven blows of a shoe are supposed to prevent bad effects of a dog's bite.)

Bhīrin sāhn paṭṭjan bulē.

When buffalo bulls fight, small plants are torn up, i.e., small people suffer when great people fall out.

Vaṭṭh dī paṭṭh, na puchchh na guchchh.

There is no enquiring after a kid that has been taken by force.

Sāṭ paṭṭhē Multān, bēi vānjē Khurāsān.

The master sent him to Multān, but the servant goes to Khurāsān.

Parāṭha tukkar khāwan, vitarā pēdā karēndē.

To eat stale food produces forgetfulness.

Ghinnē parōpi, le dēvē panj panā

What I receive a parōpi in exchange for five p.

Dōst aukhē vėlē pakardīn.

Friends are serviceable in bad times.

Pakkhiwāsī dī kaht jā.

The Pakkhiwās people have no home.

Kultē dē lakkeā daryā palit nahi thindā.

A river is not unclean because dogs lap it.

Pallyē pé tē jawānī gē.

Greyness came and youth went.

Jē zalim hōwē vālī, saṭṭō zamī tē sārō hallī panjālī.

If the governor be tyrannical, throw up your land and burn the plough and yoke.

Lūnī pind da kihā sawad,

Ādarē dī vēnī, Gāmanā yār,

Ihō dāgarē dā khāj.

What flavour have salted dates, Gāman love, they are an enemy to the stomach.
Fit food for the cattle only.

Pōkhi mattar khā, janghē da lamā lahā.

Eat self-grown peas, but give up hope of using your legs.

Bāl kubāl pinghureā sunjapdē.

A good or a bad child can be recognised from its cradle.

Tārā hamēsh daryā dī maut mardāē.

The swimmer always dies of drowning.

Tatti kũ tarā sāhmōē.

The heated woman has always got a star before her, i.e., the bothered person has always some additional annoyance.

Ghar dā tattā jhar geā, jhar kũ laggi bhā.

When the man annoyed at home went to the jungle, even the jungle caught fire.

Andhī gadḍē tallē baddhī.

What ! tie a blind she-ass in tall grass.

Thōbi chārḥī tū dushman vī na vanjē.

When the baking plate is on, even an enemy should not go away without eating.

Chhotā pāṇī dekh kē vaḍḍā tapp na mār.

When you see the water is narrow, do not make a great jump.

Tur gae dā gila kōi nahī karēndā.

No one complains of the dead. (*De mortuis nil nisi bonum*)

Chūḍē dī sayī tīndāṇē kaṅḍ dardī ē.

She that has been burnt by a spark fears even a firefly.

Murakh khaṭṭē tōē, na kōi khillē na kōi rōē.

The fool digs holes, no one laughs and no one weeps.

Kā gae hāin kabkā dī tōr sikkhan apnī vī vanjā aē hāin.

The crows had gone to learn the gait of the partridges and they returned having forgotten even their own.

Jatt maluk vassalē dā ujārā.

When the Jatt becomes refined, there is a great consumption of onions.

Jatt maluk, trāā rumāl.

When the Jatt becomes refined, he uses a mat for a pocket handkerchief.

Jaddē lē kāpē dī bikk ragg vādhu lōndī ē.

The lame and the one-eyed have one vein more than other people.

Kakkhā dī jhuprī te jandkhā dā pārchīā.

A hut of grass with an ivory gutter.

Jelā ruh telē farishtë.

As the soul is, so will the (recording) angels be.

Jhīālū dā sir jhērē vich vēndē.

The very life of the quarrelsome is lost in the quarrel.

Two men were disputing as to which of two sets of circumstances was preferable. One said :—

Pō'r jēphā, mā āthā, ghar kōphā.

A first-born son, cattle consisting of camels and a house to live in (for my choice).

The other said :—

Ghar chhaprī, māl bakkri, pō'r jehra vāle sir pakkri.

A hut to live in, cattle consisting of goats, a son who is useful in the nick of time.

Mull bakkrī uṭh jhāṅgā.

What ! buy a goat and expect a camel to be thrown into the bargain.

Jēḷā kadd hōvē ujēḍi savvār banīē.

Make the quilt according to the height of the person requiring it.

Ū kanū ḍarijē jērhā mōh tē kūṛ mārē,

Ū kanū ḍarijē jērhā kandh dē pārḍ vattē mā ē,

Ū kanū vī ḍarijē jērhā daryā dē pārḍ bujjē ḍāē.

Fear him who tells lies to your face,

Fear him who pelts clods from the other side of a wall,

Fear him also who insults you from the other bank of a river.

Jē dē rāh na vanjē ū da pandh na puchchē.

Do not ask the distance of a place to which you are not going. (Don't ask advice if you are not going to follow it.)

Buthi chibbi yā mardē vēlē thindī e yā savāl karan vēlē.

The mouth becomes crooked (or paralysed) only at the time of death or of making a request.

Chambē dā zōr giani dē zōr nāl hē.

The strength of the hand depends on the strength of the wrist (an actor works on the support of the supporter).

Chunj ditti his tã chōg vī ḍēsī.

He (God) has given him a beak and will also give food.

Chanjūa khattē lē zamīn khāwē.

Only the ground benefits from the miser's earnings.

Apnī chhā kōn khattī dāsēndē.

Who says his butter milk is sour (don't cry stinking fish).

Chhūti kuttī jalēbiā dī rakkhī.

What! a mad bitch to guard sweetmeats.

Chhōharē dī rann vī kōī na thivē.

Let no one be the wife of boys.

Jangal Jatt na chēriē, haṭṭī tē kirār,
Bēṛī tē muhānā, jō bhann ghatēsīn buthār.

Vex not the Jatt in his jungle, or the Kirār in his shop, or the boatman at his ferry,
for they will break your head (lit. mouth) (if you do).

Sunjē kanū sunj bhālī tē chīnē kanū anrādhā.

A desert is better than a worthless wretch, as land uncultivated is better than
hīnā.

Channā jō dāngī vich tapdē, sir apnā bhāndē.

The gram that jumps in the frying pan, breaks its own head.

Kēṛhī nibhāt mukadma karē,

Drūhal vī bhōgē tē takkē vī bharē.

Who is the luckless woman that will go to law,
She will suffer dragging and lose her money too.

Kūr dē mūh dhār.

The mouth of a liar is (or may be) full of dust.

Sunjā khudaō dādā.

The destitute is more powerful than God.

Dādhe nāl rādhi, kibi man vich shādī.

Is there any pleasure to the mind in cultivating in partnership with a powerful man.

Khāvan sākhṛā pachāvan dākhṛā.
Eating is pleasurable, digesting painful.

Dāh ditta chōr nahī mardā.
A thief that has been given information is not caught.

Baḥ rannā dī dōstī, khurī jinhā dī matt.
Apē lēndiā dōstī tē apē dēndiā dass.
Cursed be the love of women, their wit is in their heels: they of themselves make love and of themselves go and tell.

Kaminē dī yārī, vaḥūhē dā dangg.
The friendship of the base is like a scorpion's sting.

Andhā dozkhī tē dōrā bahishtī.
The blind go to hell and the deaf to heaven.

Sabbhō dōh nīngir tē na deō,
Mā māsi, kandh ērē tē āsi.
Give not all the blame to the girl,
As is the mother, so is the aunt,
The wall will follow its foundation.

Na dōh bigānī gā, māri latt tē bhannī bāh.
Do not milk a strange cow, lest she kick and break your arm.

Jē dē batth dōi, bukkh marē sōi.
She who holds the spoon dies of hunger.

Rakkhē vī dhiqdḥ, tē ujārē vī dhiqdḥ,
The belly keeps a man, and the belly ruins a man.

Javā dī dherī tē gaddāh rakhwālā.
A heap of barley and an ass to guard it.

Dēh bhallē ta mitr bhallē.

When the days are good, then friends too are good.

Jind dūtī his ta rōzī vī dēsi.

He has (i.e., God has) given him life, he will also give him subsistence.

Dar tē bēr na rahāi, sipāhī kī yār na banāi.

Do not plant a bēr tree at your door, or have a soldier for your friend.

Riddhā bōr te pakkī rōtī, jērā saṭṭ vanjē andī kismat khōtī.

Whoever rejects boiled greens and baked bread, his fortune is bad (i.e., a man is a fool to refuse a dinner).

Ruṭṭhē na manījan, pātē na sīpan, mūlk kivē vassē.

If after quarrelling people are not reconciled, and if the torn (clothes) are not mended, how can the country remain inhabited.

Sāngē dī bakkri te kusāngē dī mēh.

A goat handy is as good as a buffalo at a distance (a bird in the hand is worth two in the bush).

Jō sāvē te kōi na āvē.

Jō pakkē ta millīn sakkē.

When the barley is green, no one comes,

When the barley is ripe, then relations call.

Sapp dā khādā bachdē, te nazar dā khādā naht bachdē.

He that is bitten by a snake escapes, but he on whom the evil eye falls escapes not.

Sajjan āhō jērā mūh tē sachch ākhē.

He is a friend who speaks truth to your face.

Jē kī saddeā miā undē nāi lēkhā kihā.

How can you take accounts from one whom you have called Sir.

Jēdā sar chhikijē, ũkanũ apnē chhappar dā dar rakhijē.
If you pick a man's grass, fear him for your own thatch.

Nit dē saran kanũ maraṇ changē.
Even death is better than constant burning.

Ghar vich dāṇē ta kamlē siāṇē.
When there is grain in the house, even fools are wise.

Siāyā kã hameshā viṭṭh tē bāhdē.
The sharp crow always sits on its dung (i.e., it is so clever that it over-reaches itself).

Sakhi kanũ shum bhalā, turt dēvē jawāb.
A miser is better than a generous man, for he gives an answer quickly.

Kāthi tē jō kāthi marijē ākhar bhaj pōndiē.
If you strike wood on wood, it breaks at last.

Ahmak kappē apnā pēr.
A fool cuts his own foot.

Ghōrē dā pūchhar apnī chut kajēsi.
A horse's tail will cover only his own rump.

Kakkhā bhā ghulamā dōstī.
The love of slaves is like fire in straw.

Ghar lakkh dā bāhar kakkh dā.
At home worth a lakh, abroad worth a straw.

Kulabbī shē dā kulabbā mull.
A worthless thing fetches a bad price.

Kallar vēri kandh dā belā,
Machchhī dā vēri jāi.

Kallar is the enemy of the wall, friend,
A net is the enemy of fish.

Khadd khatāndā te pēr pawāndā.
The digger of a hole and his feet fall into it.

Shmā dā khatteā gēē kuttē khā,
Na fatihā na duā.

Dogs ate up the miser's earnings,
No one gave them a prayer or a blessing.

Ghar dī khannī bāhar dī sārī.
A scrap at home is better than a whole loaf abroad.

Gāhā gāh karē, seāñā krās karē.
The fool talks and the wise thinks.

Gullar ashnā te gitte tukkē.
Make a friend of a pup and it will bite your ankles.

Irāqī kū ishārat, gaddāh kū sōṭā.
A hint (is enough) for an Irāqī horse, but a stick is (needed) for a donkey.

Babṛ chatrāi te akkal dā ghātā.
Extreme sharpness shows a want of sense.

Ubhardē na tattē, lāhdē kyā tapsī.
How shall the sun which is not warm when rising get hot when it is setting.

Lekhā nā kar nāl shāhā dē, matīā dēvanā āvī.
Do not reckon accounts with bankers, for fear you find yourself on the debit side.

Andhā kullā vā te bhōkē,

Sāi dē lēkhē shikārī.

If his blind dog barks at the wind, in his master's valuation he is a sporting dog.

Sō sāṃhē dī hikkā matt,

Gābhē dī āpō āpū.

A hundred wise men have the same opinion, but fools have every one his own.

Chīnē dī muhassālī te nīrī dā sharbat.

What? sharbat of sugar for watching chīnā (a crop of little value).

Shādī dī bukkh, bēī dī dhypp,

Zamīndār dī chupp, matreī dī mukh.

Hunger at a wedding, the heat of the sun in a boat, the silence of a Zamīndār and a step-mother's blows (are all equal, i.e., are all bad).

Man harāmī, hujjatē dhēr.

When the heart is wicked, excuses are abundant.

Ghīā vīcā thāl, na mēṇhā na gāh,

The Ghī dropped into the tray. There is no need for reproduction or words.

Nāṅg langgh vēndē, te līkā peā rāhde,

The snake passes by, but its trail remains behind.

Neaṇṇē kanṇ siwā khīr kīvē dubbhē,

How can milk be milked without a kicking rope. (Proverb used of unwilling debtors or revenue defaulters.)

Gharībā dī rōṭī rukkhī,

Tē dīh vī vaddē theē.

The bread of the poor is dry, and their days too are long.

Var dēkh dīvijē, ghar dēkh na dīvijē.

Consider the bridegroom's personal qualities and not his family and station, when you are giving a daughter in marriage.

Bēkar kanū vīgār changī.

Even forced labour is better than idleness.

Lāik nāl kījē vēr vitār parit.

Carry on enmity, trade or love only with one who is worthy of you.

Jē kōi gur khawāṛ marrē,

Vihū dēvaṅ dī kiā zarūrat hē.

If a man die when you feed him on Gur, what need is there to give him poison (if you can gain your end by fair means why use foul).

Hā kī kand nahī mildī.

The back is not to be compared with the heart.

(The affection of a father is not comparable to that of a mother).

Chāchā bābē jihā, bhal hī na bābē jihā.

An uncle is like a father, but his heart is not like a father's.

Hilleā lābhewālē kanū vī burē.

A person who has become accustomed, (i.e., the regular beggar) is even worse than a beggar.

Har kōi apnī haṭṭī dā hōkā dēndē.

Every body advertises his own shop.

VERSES AND SAYINGS

CURRENT IN

MULTAN AND MUZAFFARGARH DISTRICTS.

Ubbhareā chandr, vāl ubbharin tārē,
Thisin rāht fajjir dōst piārē.
The moon has risen, with it the stars have risen,
My dear friends will be journeying in the morning.

Ātan vichch sabēliā nītt khēdin te hassin,
Mē kī, bājh taī dost dē, rāty dēhā nabin chēn.
In the spinning party the girls are always playing and laughing,
Without thee, friend, I have no rest by night or by day.

Achāchēt bekk dādhī sōhī trimat ā nikatthi.
Suddenly a very beautiful woman came out.
(Story of the Four Fools.)

Gharib dē bāl kī afāwan lagge hin.
They have begun to entangle the poor man's son.

Ashkēliā dā bābū be. Ashkēl kitthāi sikkhañ vanjañ is.
He is the father of plotters. Where need he go to learn treachery? (Kachahri compliments.)

Ākhañ dē vēlē na ākhun, te na ākhañ dē vēlē ākhun, shmak dā kamm be.
Not to speak when one should, and to speak when one should not, is the act of a fool.

Tēdē ānar dī kēchi nivā nisbāni,
Gurhiā akkhi, khair hōwī, tūrdā tōr nimāni.
What is the sign and mark of your lover?
Dark eyes, bless you, and he moves with a humble gait.

Some one asked an old man—

Sir kīñ kambendē ?

He answered—

Mēde vaḡḡe-ā dī ōl he.

Why do you shake your head ?

get the habit from my ancestors.

Jumērāt Mullā dē ghar shādīā,

Dil tang, te bābā kushādīā.

On Thursday there is joy in the Mulla's house,

His heart is niggardly, but his arms are open (to receive offerings).

ū dī bāh nass gei.

His wife eloped.

Ap ummātī le saiyad bāuhā.

Himself one of the followers of Syads and he has a Syad as his slave.

Malikāñ dī bāñh dīdīh malikāñ.

The lady's slave girl gives herself the airs of a lady-and-a-half.

Bibi kanū bubbe bārē.

The lady's breasts have become heavier than herself.

Yar āeā hāvi ? Hā.

Kaht mizmāñ dīttī hāvi ?—Chhaj bhū dā te bujja mūh dā.

Did your lover come? Yes, he did.

Did you show him any hospitality? Yes, a basket of chaht and bujjā in his face.

Bujja dīttōi tā natth bhano ghatsa.

If you do bujjā to me, I will break your hand off.

Chōr dī nigah buchke vich.

The thief has his eye on the bundle.

Mā margei nanggī, dī dā nā buchki.

The mother died naked, the daughter's name is 'bundle of clothes.'

Fakir dī bur te amir dā dur barābar hē.
The fakir's rag is as good as the nobleman's pearl.

Na būrā na bukkil, te bihi mastūr-e.
She, a modest woman! why, she wears neither veil nor bukkil.

Wah tēdī bilānt, jo khallā bujjā tēdī kare mizmānī.
A nice mistress you have got, who regales you with shoe beating and insult.

Alif hē, bāhar bērfī pakkiā masite sādā kē.
(Said by boys) when the Ber fruit is ripe, we have no business to sit and read in the Masjid.

Būtē dī chhā na nendī na arām.
In the shade of the Būtā (Sarkānā) is neither sleep nor rest.

Apnī bēri bōr dīttī.
You have sunk your own boat.

Tēdē Pippal kī pippā, asāṭī Bōhīr kī nāp.
Tēdā vichhōrā mēkū kālī rat ē.
Thy Pipal has pippās, our Bōhīr has nāpāns.
Separated from thee, the night to me is dark.

Kahē Chandar Bhan : 'mē kīvē jānā, ē changi hē ke bhagi?'
Says Chandar Bhan : 'how can I tell whether this be good or bad

Mēkū nahī bhānde.
They do not please me.

Jō kujjh bhānus, sō kujjh kitos, nā rakhrā mē hōr.
Whatever pleased Him that He did, I took another name in my accusation.

Mōēā pēā jīnde de vās, bhāvē rakkhē bhāvē parē.
The dead lies in the power of the living, who may either keep him or bury him.

Buhal dē, na tē jhuggē kũ bhā lēndār.

Give the buhal (annual offering to the Murshēd), or I will set fire to your house.

Ī dī hattī bhannī.

His shop was broken into.

Bhōēphōr nira khir bē.

(The plant) Bhōēphōr is nothing but milk.

Khāve bea marijē bea.

One eats and the other is beaten.

Bēkharā dī ajab chāl ē, hikk mahinā khattē khānde sārē sāl ē.

The profession of Bēkharā is wonderful. They work for a month and live a whole year on the profits.

Ma mariṛī, piṛ tanaḍālā, dhī kēsar dī pār.

The mother a weed and the father a weed,
Do you expect the daughter to be a root of saffron?

Mē puleāṇī, mēḍā yār paṭōlī,

Samajh na jāṇā tēḍī miṭṭhī bōlī.

I am a weaveress, my lover is a silk-weaver,
I cannot understand your sweet words.

Chhappar pāvē gagghrā.

She wears a petticoat like the roof of a house.

Āvō vanjō sajjanō, ghar bār tusāḍā,

Khaō piō āpnā, tavā patrōtā asāḍā.

Come and go my friends, my house and all in it is yours, but eat and drink your own things, baking plate and kneading dish is all I will give.

Mēḍā pē pea andā, khar thī paṣiḷā.

My husband is coming, stand aside.

Bhalā dīlbar tussādē ishk phattiā,

Sivā tēdē badhēsīm kauṇ paṭṭiā.

Indeed sweetheart, your love has wounded me,
Except you, who will wind bandages on me.

Tāṇā pētā rēsham bē.

His warp and wool are of silk (referring to a person's ancestor's on both sides being well born, but more often used ironically of persons of low descent on both sides).

Gāh dā makīhan tāl.

Remove the butter from your words; i.e., speak plainly.

Vatan kanū be vatan thiosē, miṭ gei tāngh vatan dī.

We have become strangers to our country; the desire for our country has disappeared.

Jē dī tāṇī vūṇā vūṇā, na vūṇā na vūṇā.

Let me weave his warp whose I please and refuse to weave his whose I please.
A weaver who had rendered services to the Nawab of Bahawalpur, on being told to ask a boon made the above request.)

Tēkū pīr dī pakhar howe.

May the help of the Saint be with you.

Trappar gallyē pāē hinia.

His very padding has rotted. (Used of an utterly ruined man.)

Mat pāṇ parōpi muththi mat trakī vatte muththi.

I was undone by the pāṇ and parōpi, I was undone by the scales and weights.
(These words accompanied by flames were said to issue from two tomb near Kinjhar in the Muzaffargarh District.)

I kṛ likh trāe dī vaṭ tē.

Write it on a fold of the matting (it is no use writing it down at all, for you will not get your money back).

Russ na sajjan matlhē pā na trēhi,
Tū rathō gābhī kēhi.

Be not angry, friend, make not wrinkles on your brow, at what matter are you annoyed.

Tōrē pavan kishā'ē, sikdā talib nā chhōrē,
Although misfortunes happen, the lover does not abandon his object.

Bhath khērcā dē tū vihanō,
Mē kī bhāndī Rānjhū di lōi.
Cursed be the nuptial bolsters and bedding of the Khērās, it is Rānjhā's blanket that pleases me.

Chhattī bbambhī tāhī talē sukhan kitoī,
Hā'ē sukhanā dā kūrā, chhallā mōr ghidōi.
Under a wide-spreading tāhī tree you gave your word; you have been false to your words and have taken back the ring.

Thadhē khir kī pbakē dēdē.
He blows on cold milk before taking it.

Thulā bakk na hakk dā bhalā inānas.
The fatman is a respectable person whether he do good or bad.

Ishak tē ātish dōhē barābar, bhal ishak ziādā jāpē
Blā saṛendī kakh kānē tē ishak dīlī dā khapē.
Love and fire are both alike, but love appears more (powerful); fire burns grass and reeds, and love is the consumer of hearts.

Na kamm dā na kār dā, ajāyā chugghā jāl dā,
Of no good and of no use like a worthless stick of Jāl wood.

Sahib ditta jālay, rann kuchajji nāl,
Kharā khandī rōtiā, kunnā pivē dāl,
Hathi vāngū palī, tavvē vāngū lāl,
Chhappar pēndī ghaggharā, tuā karē rumāl,
Gaddēh vāngū hingdī, sārē vehrē cā singār.

The Lord has condemned me to endure the society of a slovenly woman, she eats a basketful of bread, she drinks a tubful of dāl, she is as slim as an elephant, she is as red as an iron griddle, she wears a petticoat like the roof of a house, she uses a mat for a pocket handkerchief, she brays like a sac-ass, she is the ornament of the whole courtyard.

Jām dī rann tē billī de kann.

What! the wife of a Jam and ear like a cat (i.e., without earrings).

Dēh dī dhupp tē rāt dī bukkh, janj da gahvā hē.

Heat by day and hunger by night is the ornament of a wedding procession.

Janj parāi tē ahmak nachche,

Janghā trorē te kapprē attē.

Only a fool dances at a stranger's wedding,
He wears his legs and dirties his clothes (to no purpose).

Chūhrēā dī shādi te jānjī kuttē.

At a sweeper's weddings, dogs are wedding guests.

Jaddan thīsi pēdā sunsī log sabhōi.

When she will be born, all people will hear of it.

Baṭh ve jōbhan tēdī yārī,

Vidā na kitō juldī vārī.

O youth, a fig for your love,
You bid no farewell at the time of departure.

Jinnō dī vā tīnhāṭ dā oḍhīr.

From wherever the wind comes, the same side is blocked up.

Bhāji jehi bhāji te kabī muthāji.
My bhāji is as good as yours, so neither of us is under an obligation to the other.

Rōndē rōndē bhāchhan theam jhabāṛ.
From constantly weeping my sheet has become wet.

Misrī kī āndā dēkh kē katak na jhallē per.
Seeing Misrī coming the troops could not keep their feet firm. (Story of Misrī Bāi.)

Māraṅ tē jhallan jawānā dā kamm hē.
To fight and to endure is the work of brave men.

Na jhummar na tāṛī tē ajāī mūṭh te dāṛhī.
Cannot dance jhummar or clap your hand, what is the use of the beard on your face.

Mēdē sir te chhattē yār, tēdē sir te jhand ē,
Ē nīh bhalērā yār beyā sabbhō gandē.
On my head was unbraided hair, love, on your head was first hair,
This love (i.e., children's) is somewhat good, all other loves are evil.

Assā pardēsī tussā vatnā de sāl,
De na jhīkā, turē vērē sabābī.
We are strangers, you are lords of your native country; scold us not, we shall move on to-morrow.

Jē pīṭi jhōkā dī chhā, ā kū visar geā pīā mā.
Whoever has drunk butter milk in a jhok forgets his father and mother.

Jē jehā lēdā lūṅ pāṇī, te jehā mēdā-kamm jāṇī.
As is your salt and water, so consider my work.

Dūmē ghar vivāh, jivē bhāvi hīṛē gā.
When the wedding is in the musician's home,
You can sing whichever way you like.

Yār assārā kōī khajjē dā chārā,

Chāl marēnda, khair hōī jive harān ubālā.

My lover is a date-picker, bless you,

He bounds as swift as a deer.

Once a Chākī's bullock fought and killed a Kāzī's bullock. Before the Kāzī heard of it, the Chākī went and asked him, if in the case of two animals' fighting the owner was responsible. The Kāzī said he was not, because animals had no sense. Then the Chākī said "my bullock fought with yours and killed it." "That is quite a different thing" said the Kāzī and got out his book of the law (lāl kitāb) and gave sentence as follows :—

Lāl kitāb bulēndī iū,

Chākī dānd bhirāyā kiū,

Khal khawā te kitus mōṭa,

Dānd dā dānd te sō rupaiya chōṭa.

The book of the law speaks thus,

Why did the Chākī make his bullock fight,

He fed it on oil-cake and made it fat,

He must give a bullock for the bullock and hundred rupees as fine.

(This has become a proverb for persons who decide cases in their own favour.)

Shēhr tēdā dī sōī khal,

Dē chā talabā, ghar vanjī sipāhī.

The moat of your city is narrow, take up and pay the wages, let the soldiers go home. (A threat to some Nawab, the pay of whose army is in arrears. He is reminded that his city is defenceless and can be easily looted by the soldiers).

Chibharē dī bar te desī.

He will pay at the chibhar harvest (i.e., he will never pay it).

Chappē kanāī tallē rēī hē.

A hand breadth deep there is sand.

Mūsē kand valāī te chappar ukkhīr āī,

Directly Mūsā (the carpenter) turned his back, out came the wedge.

Charānd charrē na charrē tirāī bharrē.

Whether he graze in the grazing land the grazing tax must be paid.

Pē Dērē dī, ghagghrā Kōt Addū dā,
Chunni Kīnjhar dī.

Safflower of Dera Ghazi Khan, petticoat of Kōt Addū and chunni of Kīnjhar (are famous).

Kūr na ākhsā tōrē kōi chārī kutt khawāē.
I will not tell a lie even if some one kneaded and gave me chūrī.

Nāvi masit kū rang laggā,
Mil mil bēhdē rōḍē,
Chupē tū inkār karēndē,
Jiū dāchi dē tōḍē.

The new mosque has been painted, the bald collect and take their seats, like the young of a camel they refuse to wear hair.

Sadkē kūtī tēdi chhā,
Asākū kuttē kanū chhurā.
I forego your butter milk, deliver me from the dog (said by a fakīr).

Chhattī bhambī tālī utlē kukrī dā lāvā.
Thīvā mē pakkhī mēḍā yār mil mābī kū āvā.
On the wide-spreading shisham is a perch for fowls, friend I would be a bird and meet mābī.

lhō pallyā tēdi chhattī bhambī dāḥī
Vich changa nabī peā lagdā.
This white hair does not become your fine full beard.

Tēdē sir chhattē yar asakū mas pei lāhdī.
Love! your hair is unbraided, my beard is just appearing.

Yār aviṇ lā chhichhrē vikāṇ.
When our friends come, the trimmings will be sold (i.e., the worst things are passed on to friends).

Uchchi uchchi khajji jē diā lambiā chariā,
Taras na āyō gāmañā yār, kerhē vėlē di khariā.

A tall tall date palm that has long branches
Can man love you have no pity how long I have been waiting.

Billi de bakhī chhikkā trutiā,
The chhikkā breaks out of the cat's luck.

Hatth dē mē chhallē dēsā,
I will give you rings for your fingers.

Chichi wālā challā peā sāthī mangindā,
Truti gē yārī dōstā, khat peā likhindā.
The ring of my little finger is being asked from me, friend our friendship is broken off, a letter is being written.

Uchhi, gōri, patli, chhamak jēdi chel.
Tall, fair and slight with a waist like a rod.

Chhañchhañ balē, kul balā talē.
When chhañchhañ burns all calamities are averted.

Chhōbiri kanī Shēlān vī parāh mangē.
Even Satan prays for protection from girls.

Jē tāt jisī māhiā tēdi nōkar rahsā,
Laggā dā awaṇ dā, yār mēdā, iā mē mūl na rahsā.
O mahl, while I live I will remain thy slave,
My love, if an opportunity of coming occurs, I will not tarry at all.

Thilli thilli bēri kili vēdi pāsā,
Makkē vanj dhāwl mēdā yār, laggā dāng na lausiā,
The boat is being shoved off and moving further from the shore,
My love, you should go and bathe at Mecca, this stain will not be removed.

Zamindār drabb dī pār hīn.
Zamindars are roots of drabb (*i.e.*, rulers change, but zamindars last for ever)

Tamā latthā tē drakhān vissreā.
When the wish was satisfied, the carpenter was forgotten.

ī kī drūh drūh kē mukadmā jītēsā.
I will drag him about till I win the case.

Tē kī hazrat Sulēmān dī drohī,
Jō aggē mard mēdā chā nitohī.
I beseech you in the name of the prophet Solomon.
It was you who formerly carried off my husband.

Sūī dē dukk vichchō katār utthā dī langhī vendiē.
A string of camels is passing through the needle's eye (used of an impossibility).

But Rāvi dō charh jullyam tē jī chhōryam tēde kōh.
My body has mounted and gone to the Rāvi, but I have left my soul with you.

Tabhē tē dhāndī Sāhibā, tē pānī ān pīlā,
Ihō pānī kutīē lakkeā, he dī āwān dī jā.
(Mirza), you are bathing in the lake Sāhibā, come give me water to drink,
(Sāhibā), dogs have lapped this water, it is only a bathing place.

Āshik mang duāī dhāī, kar ghindā matlūbē.
It is by making prayers and complaints that a lover gains his object.

Mēkū akkhī dī dhī kanū peārē
It is dearer to me than the pupil of my eye

Chā kē dātrī kappan kharē kārē,
Rutthē maolījī, jānī, mangle mōt babānē.
Taking a sickle you are standing ready to cut reeds.
We quarrelled, let us be reconciled, death is seeking an excuse.

Mē kūrī mēdā yār parneōnhē,
Vanj kukēsā hākīmā dādā zulm kītonhē.

I am a maid, they have married my lover,
I will go and complain to the Hakims, they have done me great wrong.

Dāwar vāngē sabbhō kamm fareb dā his.
Like a spider all his deeds are treacherous.

Mēdī kōī dakk thalh hē ?
There is no check on my part.

Khamīsē shōdē dī dībhē kānī āi.
Poor Khamisa has to put up with clads.

Dand hin tē chāṇṇē nahī, chāṇṇē hin tē dand nahī.
When one has teeth he has no gram, when one has gram he has no teeth (to eat it with).

Jaggu dē dōhrē apuṭṭhē, mīhā utlē chhappar vuṭṭhē,
Mīl bakkriā kasāt kū kuṭṭhē, kanjri ayyāl muṭṭhē ;
Bhōkīn chōr tē nassīn kutte.

Jaggu verses are topay turvy, the roofs fall on the rain,
The goats join and slaughter the butcher, the Kanjri (prostitute) robs the shepherd.
The thieves bark and the dogs run away.

Mē Kirārī, mēdā yār Kurēshī,
Hikkī gālbhō dardī, Mussalman karēsī.
I am a Kirar woman, my lover is a Kureshi,
I fear only one thing, viz., that he will make me a Muhammadan.

Gāṛ gōrī dā gaba alahā,
Tēdī bēwafāī dā, Gāmapā yār, naham sūhā.
The red cow has a new-born calf,
Of your infidelity, Gāmap love, I was not aware.

Kar vahi jhalari.

Randi mar vesa, Gama ya, dehti tadia rah.

Some jhallars are working.

Gaman love, I shall die of weeping, looking forward to the roads by which you will come (i.e., in expectation).

Kar dhar pattan te, teta vichhara ya nimhi rah kattan te.

Some dust at the ferry, separated from thee love, I have no heart for spinning.

Billi de ghar ka, chube rang na rass,

Koi dihari bachcho ta parre parre nachcho.

There is a wedding in the cat's house, O, mice, do not be fascinated,
If you would escape for some days, then dance at a distance.

Tete sir te ghara, mehi dhak ka ghari e,

Pakar na gisi sajjan, mehi sengi khari e.

There is a ghara on your head and a small ghara on my hip.
My love, do not lay hold of my wrist, my companion is standing.

Sori sami dil pa dhande,

Hu na rovo, moe wali nah ande.

In a narrow grave the bricks are falling,
Weep no more, the dead do not return.

Man harami, hujat dher,

When the heart is reluctant, excuses are numerous.

Utthi pardesi, deh vadha ae,

Jitha to vanjan, ubo des parae.

Rise stranger, the day is far advanced,
Whither you have to go is a strange country.

Loha rah charre, rakha chi karre.

If the hedge eat the crop what can the watchman do.

Ruthe da bhanga gur kanu mittba.

The share of the man who has lost his temper is sweeter than sugar (to the other sharers).

Rahbā kalāl te bōtiā mardār;
Soup lawful food and the soup meat carrion.

Sōri sāmī saṭṭ ghatēsīn,
Hōsē ūth hikk kalhā,
Thou shalt be cast into a narrow grave niche,
There thou shalt be alone.

Khaṭṭeā khavē Mammanī, saṭṭā sahē Dalāl;
Mammanī eats the earnings, Dālē bear the blows.

Uchchī khajjī jēndē lambē buhārē,
Thivā mē tōā tukk saṭṭā chluhārē.
A tall date palm with long branches,
May I become a parrot and cut and throw down the dates.

Sijh charhēā tē geā andhārā.
The sun rose and darkness went.

Huq tū samal aggū da kar,
Jā jivē tū lōbā kar.
Now make some provision for the future,
As long as you live, perform repentance.

Sunjā āyā addhī rāt, dīh sērāndī vaitē vāl.
The wretch came at midnight (and got) a lump of clay for his pillow and stones in
his mouth (for his food).

Sandrā bājhō kōi kasbī ē.
Is any workman without his tools?

Daryā Chanbā kalāl lēvē te sōnā dēvē,
Daryā Sindh sōnā lēvē te kalāl dēvē.
The river Chenab takes away tin and gives gold,
The river Indus takes away gold and gives tin.

Daryā Sindh kanjri vangū hē.
The river Indus is like a prostitute.

Luk luk dehdī jānī tēdē pērē,
 Sōjhā rakkti māhiā, dushman vassdin nērē.
 Secretly I watch your tracks, love,
 Use caution, māhi, enemies live near.

Andhē dē aggū, andhārā sōjhalā hikkō.
 Before a blind man darkness and light are one.

Lōli lamme te tōrā,
 Sarā dīhārā bēthī pirā kī sōrā.
 Let me send my beloved to the south,
 Let me all day sit and entreat the saints.

Āi jo kabbar vich jāl, chī sōrī te chī mōkī.
 When existence has come into the tomb, what matter whether it be narrow or wide.

Isbk dā rāh na sōkhā hē,
 Lavan sōkhā, te pālan ōkhā hē.
 The path of love is not easy,
 To make love is easy, to keep it is hard.

Sabh Siālī sōphīz, kai na tēdī matī.
 All Siāl women are handsome, but none is equal to you.

Suk kē kaṭhī thī geā lā geus sivi kha.
 He dried up and turned into wood and the white ants ate him.

Rann gel siapē, dukh rōvē āpō āpē,
 When women go to a mourning, each weeps for her own trouble.

Yar vi tēlī te sindh vi mēlī.
 What! an oilman for a lover and your parting (of hair) is still dirty.

Shabbar bhāji tē sukki mānī,
 Wah shadi dī khānī.
 A fine wedding breakfast!
 Ill-cooked greens and dry bread.

Kāṁ vīhāṇā tē jānjīā dā mūh kumāṇā.

The wedding is over and the faces of the guests are drooping.

The horse to his master—

Jē khawāṇē nihāri ta trappā mēhel māri,

Jē khawāṇē dāṇā ta trappā kāh te lāṇā,

Jē khawāṇē bhū ta ṁh sanj te eh tū.

If you feed me on nihāri, I will leap palace and house,

If you feed me on grain, I will leap kāh and lāṇā,

If you feed me on straw, there is the saddle and here are you (you had better saddle yourself).

Kavar dādhe tē āndi nahī,

Hinē tē trē phēri āndi hē

Anger comes not on the strong ones,

It comes three times on the weak.

Yār asādē kū salām dīvāhē,

Kavar na thivī, asā vass parāē.

Give my salām to my lover,

(Tell him) do not be angry, I am in the power of another.

Kuttē dē puchhar vāṅṅē kadabā siddhā na thisi.

Like a dog's tail, he will never be straight.

Uchchi khajji, jēndā butthā kamand hē,

Mangdi hā pānjā bhārwa kadchā dandē.

A tall date tree with a rotten climbing-rope,

I ask a handful of dates, the wretch shows his teeth.

Kirakkī dī likhat, dūh dōla hikk.

In kirakkī writing dīh and dōlā are the same.

Khābar nahī utth kēhī kīrī vāṅṅē bahsi.

One cannot tell at which hut the camel will go and sit down.

Bakkriā de wāstē koī kukkā ghinā dē,
Bhedē de kite sōhnā yār garirā ghata dē.
For the goats bring some shrivelled dates,
For the sheep, beautiful lover, build a grass hut.

Khawē gallā, marijē kallhā
The spoil is divided by the lot, but no one shares the punished (when one is caught):
i. e. a man eats in company, but he dies alone).

Bājhō sālā kōy dēvē pānī, vallhiā kumāiā.
Except their owners who can give water to faded creepers.

Me kan awī nā manī Khudā dā.
In God's name come to me.

Kand pichchhō pādshahā dē vī gille thinden.
Behind their backs complaints are made even of kings.

King vajji ta rāg bujjā.
When the bow strikes the tune is recognized.

Kōthē valē mān karēndīn, garīrē valē dā vī Allāh.
Those who live in houses are proud, but there is a God even of those who live in huts.

Kōjhi kamli hā bāndi tēdr,
Kamm awā bhāwē na awā.
Though ugly and mad, I am thy slave,
Whether I be useful or not.

Sarkār vich andhar, sādī karā chor sachār.
There is blindness on the Government, the virtuous is (considered) a liar and the thief a truthful man.

Saiyad tē Mullā kũ Khhudā pādshāhi na dēvā.
May God not give kingship to Sayyads and Mullās.

Kassam hē mēkũ Rabb di je mānā Tāhīr di khatt.
God's curse be on me, if I enter Tāhīr's bad.

Kedē giō ghin pi'āonā.
Where hast thou gone who ca used me to drink ghee.
A fool who had put his finger in a hole and was bitten by a snake was made to drink ghee as a cure. When he recovered, he again put his finger in the hole, but the snake was not there. He made his lament in the above proverb.

Kērhi jāhũ tũ anda, kīthā tēdā girā,
Kē rājē dā tũ betrā, te dass a sākũ nā.
From what place do you come, where is your village,
O! what Raja are you the son, and tell us your name.

Juttam jōrā dānd, kērā kērā,
Andrō subārā, bāhrō phullā dā sērā.
I yoked a pair of oxen, which pair which,
On the near side 'Beauty, on the offside 'Garland.'

Nill tē kapprē māngwē, dārhi kũ lēndē kēs,
Tō jihē gabbhrū, ghanē assādē dēs.
Your grey mare and clothes are borrowed, You dye your beard,
There are many young men like you, in our country.

Khūh tēdē di kōi gādhi ukāh di,
Vissar na vēsim, Gāmanā yār, tēdi bāh sirāndi.
Your well has a driving board of tamarisk wood,
Gāman love, I will not forget how your arm was my pillow.

Ishk' tēdē di gal piun gārī.
The share of your love has fallen on my neck.

Sir tē gāgir mēdi dhak tē gharā,
Rēhm na āyō Gāmanā yār kērchē vėlē dā kharā.
Gāgir on my head and a gharā on my hip,
Gāman love, have you no pity? what a time I have been waiting.

Khar vi jānī hikk gāl-akhāi,
Marnī samjhēndē, Rānjhō yār, sād'ā dillī tatāt.
Stand my friend, let me say a word to you,
May your advisers die, Rānjhō love, you have burnt my heart.

Galhī dēndē ihā nahī changai,
Tēdi yārī dī, Gāmanā yār, changī rādhi mē chāi.
You give abuse, this is not right,
Of your love, friend Gāman, I have reaped a good crop (ironically).

Gorē dānd gal ghattā gāniā,
Kaddhā pōthī, Gāmanā yār, chapchā vanjā Jahāniā.
I will bind gānīs on the red bullock's neck,
I will train him for riding, Gāman love, and ride to Jahāniā.

Gāh gahēndē tatte vėlē tū, jānī,
Āp khush vasdē, Gāmanā yār, aī jind nimānī.
You are treading out corn in the heat, my friend,
You yourself live happy, Gāman love, having entangled my poor life.

Gaddāh chhōr tambele baddhi,
Ghā dhoēndī ghōrī.
The ass is tied in the stable,
The mare fetches fodder for it.

Pakkar na mēdi gissnī yār.
Mēdā vīr jō dehdā āndā hē.
Do not seize my wrist, love,
For my brother is looking on.

Gugghī pañī dī chā tūriṣ mē sir tē,
Sārā dīhārā, Gāmañā yār, bēthī rēhiṣ mē tīr tē.

Taking a gugghī (flask) of water on my head, I went,
All day, Gāmañ love, I remained sitting at the ford.

Ghullī vā ghullī peī ta dīhāñdhū,
Menhē tēdē, Gāmañā yār assakū, dēndā gawāñdhū.
The wind is blowing, if it grows strong it will become a storm,
Gāmañ love, my neighbour is making insinuations about you.

Gōgī āp jōgī.
A Gōgī is only enough for oneself.

Chālī dāñd vanjāyā, val val gōlē killā.
The oilman lost his bullock and he again and again searches for the peg (to which it was tied.)

Apnā māl saṭṭ kē parāe māl kī batth ghatte.
Having squandered his own goods, he lays hands on the goods of others.

Aklō ghutthī dōmṭī, surmā pāe nakk.
The Dōmṭī erred in her wits and put the surma on the nose.

Ghullī vā ghullī peī rēhū,
Ghullī rahē mēḍā yār pandhērū.
The wind is blowing, it is blowing strong,
May it continue blowing, my lover is on a journey.

Ghullī har kāhī kī lagdī bē.
The blowing (wind) touches every one.

Zor nāl ghōt dī buā thīvañ theā.
Must you make yourself out by force to be the bridegroom's aunt.

Fajar dē vēlē geiā lapā jawār kū,
 Āp na āyō patth ditiō kūwar kū.

In the morning I went to cut the jawār ears,
 You did not come yourself, you sent the girl.

Bārbā kharbūzē tēbhā lagdar,
 Twelve melons and thirteen purchasers.

Tbāl mubānā bēri kū, tē kapp ghinn lāhā.
 Boatman shove off the boat and cut the ropes.

Ajj tēkū pēblari lāwā.
 Ghōṭ piārē dē man blāwē.

Now is your first lāwā,
 May you please the heart of your dear bridegroom.

(Sung seven times by the Mirasan when the bride and bridegroom are seated on a basket, their clothes knotted together and she place the knot on the head of the bride and bridegroom. A custom amongst Muhammadans, evidently a relic of the time before people were converted from Hinduism.)

Lāh na chhailē angil kar na vehlī,
 Tēdā assādā hōwē allah bēlī.

Do not take off your ring,
 Make not your finger bare,
 May God protect both you and me.

Patṭ dī chōlī labā ghattḍi hal tē,
 Taras nahī āndā bhālā inhā lōkā dē dīl tē.

Taking off her silk boddice she threw it on the plough saying indeed no pity comes to the hearts of these people.

Bājhrī lapāran mē gei te aggū milleā chōr,
 Jō kujh bhāpus so kujh kītus, nā ākheā mē hōr.

I went to reap bājhrī, on the way a roger met me,
 Whatever pleased him that he did, I said nothing more to him.

Ghulldi lurī kār ubhē de varō,
Tēdē kārān jāniā mē phir aiā bazārō.

The winter wind is blowing from the north,
For your sake, my beloved, I have been to the bazār.

Andhī pihdi geī tē kuttē lakende gae.
The blind woman went on grinding flour and the dogs went on licking it up.

Ranjhō lammē dā kāzī,
Likhsī chitthiā dil thisi rāzī.

Rānjhō is kāzī of the south,
He will write me letters, my heart will be pleased.

Lōli lammē tē geī hē,
Dardā dā darī jāni assakū dassi na geī hē.

My lady love has gone to the south friend,
She did not tell a cure for my pains before she went.

Pār di kandhī phūki kharē sandārī,
Langgh nahī andā, jāni, kitō jind peārī.
On the further bank you stand having inflated your leather body,
Thou dost not cross my friend, how precious you have made your life,

Patṭ dā bōchhan mēdā thiam lavirā,
Ā nahī dēudā vo Gāman yār mēdā hāl fakīrā.
My silk scarf has become rags,
O friend Gāman, you do not come and see my beggerly state.

Karam dā lēkhā kōn mitāwē.
Who can obliterate the writing of fate.

Mārī tē charh dēndi hōkā,
Nazzar āvīn mattī yār parōkā.
Mounting the mārī (masonry house) she gives a shout,
(Thinking) perhaps my lover of last year may appear.

Barkat dē māṇ kanū, mēkū dū zālā parneōnhē.
In the pride of their wealth, they married two wives to me.

Mattā khallē dī mār vī dīvāt.
Lest I also give you a shoe-beating.

Sawī tālhi uttē totā chōē,
Nā udārī matī kāsīd hōwē.
On the green tālhi tree a parrot is calling,
Do not make it fly away, perhaps he is a messenger.

Āpnē matt na jānē kaḥī kū.
She considers no one equal to herself.

Kukkiṇ nāī dī mujrā mukaddam dā.
The hen belonged to the barber, but the headman got saluted for it.

Ā vī sajjan mudd rāī vassan dī āīē,
Tē bambal chhōrīē kāhā.
Come friend the season of living together has come, the reeds have put forth
blossoms.

Sēngī kanū puchēbhē sēngī,
Tēdā kījīhā yār hē,
Vingrē chāṇē mas lāhdī nāl hē.
One companion asks another, what is your lover like,
Answer—he has curly hair and his first beard is just coming out.

Dhōbī dē ghar peā chōr,
Ōh na mutṭhā tē mutṭhē hōr.
A thief got into the washerman's house,
The washerman was not injured, but others were (i.e., those whose clothes were with

Assī parḍēsi bad kismat andē,
Tēdē mukkh dā bukkhē,
Kujh khass naht vēndē.

We are strangers and are come in evil plight,
We are hungry for (a sight of) your face,
We are not going to steal anything.

Pār dī kandī kōi hukkē dā phull dē,
Tēdī bilānt sādī jutī dā muḷl hē.
On the farther bank is the top of a hukka,
Your lady love is the value of my shoe.

Jē rājē dī mē vanī, andē tū panē dā muḷl,
You are worth only the shoe leather of the king whose bride I am.

Buddhā na marrē na manjā dē vē.
The old man will neither die nor give up his bed.

Rānjhō yār geā pardēs,
Manjū lungī uttē khēs.
My love Rānjhō has gone to a strange country with a lungī round his loins and
a khēs over him.

Paṭṭ dī chōḷī ghatt gōḍī siwā,
Manggā duāt mangg tēḍī thiwā,
Placing a silk bodice on my knee I stitch it,
I offer prayers that I may become thy betrothed.

Kōi rassā kabāl dā,
Ghattā mannyum Sayyad Jalāl dā.
A rope of date fibre,
I vowed a sheep to Sayyad Jalāl.

Mannhē te charhā pōriā kapp ghinnē.
Having mounted (a man on his) mannhā, he cuts the ladd.

Rutthe manijū, val lēsā na jhērā.
Having been offended, let us be reconciled, we will not quarrel again.

Mōchiā di sabhār kadāhr nahī khuttdi,
The Mōchis' to-morrow never ends,

Sharm abahār nāl vanjī,
Tē apū mangēndī kanū vī sharm karī,
Go with modesty and good manners and also behave modestly before your betrothed

Jē jānā sadh māhi wālā, mē pānt māl na vanjā,
Sinh sāt ghatā vichh bēlē, naddī lurbāwā chhannā.
If I had known that it was the voice of māhi, I would not have gone at all for water, I would have thrown my head-pail into the marsh and let the water carry away my water vessel.

Multān dā sāwāṇ, leiyē dā karam, jhang dā mūlā.
Multan got Sāwāṇ (the rainy season),
Leia got Karam (kindness),
Jhang got mūlā (the blight).
The allusion is to Diwān Sāwāṇ Mal, Governor of Multan, his son Karam Narāin, Kārdār of Leia, and Mūl Rāj, Kārdār of Jhang.
Sāwāṇ Mal was famed for his justice.
Karam Narāin for his liberality and impartiality,
Mūl Rāj was notorious for his avarice.

Uḍḍā kōjī, vichh sāwī kūnjē,
Hikk vichhorā yār dā dājhā vattan dī mūnjhē.
The cranes have flown away, among them is a grey crane.
Firstly, I am separated from my lover,
Secondly, I have a regret for my home.

Par dī kandī kōtbā ghātā dē,
Munjī thirā, dū harāṇ ghinā dē.
Build me a house on the farther bank,
I shall be sad, get me two deer (as pets).

Laddēi gallā mōrhi, vēndēi bāhdā,
 Kār ghinn gālhi, gāmanā yār, diñh vendēi lāhdā.
 You have laden your string of camels,
 The lending one staggers as it goes,
 Gāman love, converse a little,
 The day is coming to a close.

Chattī peī māhr tē tē māhr ghattī shāhr tē.
 The chief was fined and he made the village pay it.

Vēhan vāh rang lāyā khōhā,
 Allāh milēsī inhā sikkdeśī rōhā.
 The canals are flowing, the wells have shown their beauty,
 God will unite these longing souls.

Zulēkhā mangg yūsaf dī āhī,
 Azīz kiñ mēndhī khōhī.
 Zulēkhā was the betrothed of Yūsaf,
 Why did Azīz loosen the braids of her hair (i.e., marry her).

Mēndhiā vāī kē mēndhiā dā mān ē,
 Assā pardēsī, sādā allāh dā nā ē.
 The virgin has the glory of her braids,
 We are strangers, we have only the name of Allah.

Pār dī kandhī kār tīng sarh dī,
 Vēhā vālī, jivē jhāwar mih dī.
 On the farther bank is a branch of sirls wood,
 Return quickly like a shower of rain.

Mārius yār te nā pē dā.
 Her lover beat her and she said it was her husband (i.e., took her husband's name).

Hukkā pīndē tēdī narī kē chhēk hē,
 Hukkā rīmanā dardvandē dī tēk hē.
 You smoke a hukkā, your hukkā stem has a hole in it, the hukkā is the
 support of poor people in pain.

Kha Muktān dī nisrī,

Vattan deh vissari.

If you eat Muktān sugar, you will forget your native country and village.

Inhā pardesiā dī kāhī nishānī,

Mēlā kapprē tōr tūrdē nimanī.

What is the sign of their being strangers,

Dirty clothes and they go with a miserable gait.

Yār asqāḍā kōi patṭla patang hē.

Haṭṭh vichh nimrō, mūh sōnē dā rang hē.

My lover is as slim as a paper kite,

A ring on his finger, his face is the colour of gold.

Ā nimhī saggdā, gāmanā yār,

Mēkū Sarkār dā saqdā.

I cannot come, Gāman love,

I am summoned by the Sarkār.

Tēḍē picchbhō marsā, jivē yār.

Nimhī khatrā jind dā.

When you are gone, I shall die,

May you live love,

I am not afraid of dying.

Bēṭhī nūr vahāyā, tēḍē bajhō dhōlā,

Tēḍē kārān jānī, saṛ hōiā kōlā.

Sitting down I shed tears in your absence, darling,

For thy sake, my life, I am burnt to charcoals.

Mirzā Mirzā kardeā rahiā vāṭī takk.

Nā Mirzā'ā nīṛī āi jindārī nakk.

I remained calling Mirzā Mirzā and looking on to the road,

No Mirzā (came), nor the grey mare,

My life came into my nose.

Phirdē arbēla, vaddē mōt visārī
You roam thoughtless, you wander as if you had forgotten death.

Hikk til māhī tū vissde na hāsē,
Hun ghanā vitthā peiā.
We used not to be neglectful of māhī for a moment,
Now great distances are between us.

Hikk vichhōrā yār dā, dōjhā rāt kālī.
Firstly, separation from my love,
Secondly, a dark night.
(Proverb meaning calamity upon calamity.)

Vēlhak ān vadīfā māī,
Chā thōthā dīr karrīn gadāī.
Saying, woman quickly bring your daily alms, they take up the cup and always go about begging.

Yār assādē dā kōī sāvā tūt hē,
Hikk vārī millan assādā varhē dā kot hē.
My lover has a green mulberry tree,
To meet him once would be food for a year.

Salāmat rahē, na vissarē na yād rahē.
May you remain in safety, and neither be forgotten nor remembered.

Inhā viskinīā nā visk, jo muyā tarkhē akkh.
Tū piṭēs sir kapū, tē mē piṭēsā vakkh.
Do not be enticed by those beguilers, for the eye of the dead is rolling.
Do you lament at his head and I will lament apart.
(A great friendship once existed between a tigress and a deer, but one day the male tiger having failed to obtain food while hunting, told the tigress to bring the deer and that he would feign to be dead and when the deer came near he would kill it. Accordingly the tigress told the deer that her husband was dead and invited it to come and bewail his loss. When they approached the tiger, the deer saw his eyes rolling and pronounced the lines above, the first addressed to itself and the second to the tigress. The lines have now passed into a proverb, meaning I am not to be caught with your craft, or do it yourself, I am not going to be made a cat's paw.)

Sir puchesā tōrē vassan talwari.

I will perform it to the end, though it rain swords.

Khajji tēdi dē pilē gandōrē,

Sambhal kē āvi, vērī vassdē nī sōrē.

Your date tree has yellow clusters, come cautiously, for your enemies live near.

Hush hush karrē bhal utth na babē.

You may say hush hush, but the camel will not kneel down. (Like "you may take a horse to water, but you cannot make him drink").

Vāh Khudā tēdi aḡḡab Khudāi.

Hikkreā dōst mēlēndē, hikkreā ghattōdē judāi.

O God yours is wondrous divinity,

You cause one to meet his lover, on others you cast separation.

Hill bill, ap khandī rōḡḡ pē kī dēndī qīh.

Kite, kite, she eats up the bread herself and gives the clods to her husband.

Nandhī jawānī charheā vaddē halat tē ;

In your insignificant little youth,

You roam mounted on violence.

Dekh Siālē di dōsti, Sahibā muttē khatt,

Ālam rōndā hanjhā, Sahibā rōndī ratt.

See the love of the Siāls, Sahibā has sent a letter to you,

The world weeps the tears, but Sahibā weeps blood.

Ghullī vā ghull pēi hīā,

Rāhē vall āvi Rānjhuā, kāi pōwīḡ dālīā.

The wind is blowing, soft breezes are blowing,

O Rānjhū turn back on your way, may some excuse (for doing so) occur to your mind.

RIDDLES.

Chitti thigri khudā labhāi,
Tō kiō chāti tēdī maḡi āhī.

God caused you to find a white rag,
Why did you pick it up, did it belong to your mother? *Riddle.*
Answer.—Mushroom.

Sir jhalt vich pōchhar hath vich,
Its head in the date grove and its tail in your hand. *Riddle.*
Answer.—Kuhārī (hatchet).

Bujh mēdā bujhakkā,
Tēdā āp jēdā sakkā.
Guess my riddle, your relation is as big as yourself. *Riddle.*
Answer.—Pachhāvā (shadow).

Rāh uttē dhangri, āndā vēndā chimbārī,
There is a bramble on the road, that catches the comer and goer. *Riddle.*
Answer.—Hūkkā (hubble bubble).

Andhī manjh trappē lōrhā.
The blind buffalo leaps over a hedge. *Riddle.*
Answer.—Shoe.

Atth hadḡ chattā āndarē dā,
Jērhā ihā bujbārat nā bujjhī, putr bāndarē dā.
Eight bones and an armful of guts,
Whoever will not guess this is a monkey's son. *Riddle.*
Answer.—Charpoy.

DICTIONARY.

A.			
ā	v. n. come. p. p. āoā pres. p. ānda.	afēr chafēr	adv. round about.
ā	v. n. I am.	āgās	s. m. space, sky.
ābarghutt	adv. suddenly, unexpectedly.	agōre	adv. further, forward, a little forward.
abdāl	a. silly, thoughtless.	agārḥā	adv. farther ahead.
achachēt	} adv. suddenly, unexpectedly.	agg	s. f. fire.
achalohēt		aggāndō	adv. in future.
achchhā	a. good, well, clean.	agga	} adv. in front, formerly, before.
add	s. f. small irrigation-channel at a well. pl. addā.	aggā	
		agghā	
addā	s. m. thwart of a boat.	aggh	s. m. the price current, the market-price, aggh bhann, to fix (bt. to break) the market price, kanak kō aggh bhannī he? What was the price fixed for wheat?
addh	s. m. half.	aggh	} v. n. be sold, fetch a good price.
addhā	a. half.	aghā	
addhī rāt	s. f. midnight.	aghāl	v. n. rinse.
addhlāpī	s. f. getting a half share in an estate (see Tenures).	aghāsi	s. f. gear for raising a Persian-wheel above the ground-level.
addho addh	adv. half and half.	āgl	s. f. receipt, income.
addī	s. f. heel.	aglā	a. former, ahead.
addīū	s. m. the hole into which water falls at a well.	āgli	s. f. a piece cut from an arundinaceous plant, like sugarcane or jowar, from one knot to another for eating.
adhāi	a. two-and-a-half.	āhal	s. m. obj. of ōhul, manure.
adharwanja	s. m. tying one end of a sheet round the waist and throwing the other end over the head.	āhdā	v. a. pres. part. of ākh, saying.
adhōla	s. m. half a paisā.	āhl	s. f. place where cattle's dung has fallen.
ādhil	s. f. half a well.	āhl	s. m. village scavenger, scavenger's bullock.
adhōrī	s. f. half a skin of cow-buffalo or camel when being tanned.	āhmū sāmnū	adv. one in front of the other.
adhōtar	s. f. fine country-cloth.		
adhrang	s. m. paralysis.		
adhūrā	a. unfinished.		
adhvār	s. m. half a skin of sheep or goat when being tanned.		
āthā	s. m. a field.		

ān	<i>s. m.</i> lot of ōhur, incitement, encouragement, instructions; (dā) give a commission, employ, request to look for a stolen animal.	akhrā	<i>s.</i> singular, excellent.
ānri	<i>a.</i> active, industrious, earnest.	akhtā	<i>pp.</i> of akk, vexed, disturbed, put about.
ānri	<i>s. m.</i> broker.	ākī	<i>s. f.</i> stiffness, conceited.
ānūr	<i>s. f.</i> mustard.	ākī bhann	<i>v. n.</i> stretch oneself.
ānwā	<i>v. n. imp.</i> be pleased to come.	akk	<i>s. m.</i> a milky-juiced plant (<i>calotropis procera</i>).
ānwār	<i>s. m.</i> Sunday.	akk	<i>v. n.</i> be vexed, <i>pp.</i> akhtā.
ājā	<i>s. m.</i> a shepherd or goatherd.	akkh	<i>s. f.</i> eye; <i>plural</i> akkhī.
ajāya	<i>a.</i> lost, vain, useless, unnecessary.	akkhā	<i>s. m.</i> one side of a pair of camel panners (kachāwa), one end of a sack thrown across an animal.
ajeha	<i>a.</i> such as this.	akkhar	<i>s. m.</i> letter of the Hindi alphabet handwriting.
ājīt	<i>a.</i> poor, distressed (for ājiz).	akkjā	<i>s. m.</i> a small bush of akk.
āj	<i>adv.</i> to-day.	akkri	<i>s. f.</i> a plant like akk.
ājā	<i>adv.</i> as yet.	al	<i>s. f.</i> nickname, well-known name; <i>plural</i> alā.
ājār	<i>s. m.</i> flock of sheep or goats.	alā	<i>v. n.</i> speak, utter; <i>pr. p.</i> alānda; <i>f.</i> alāsi; <i>p.</i> alāsa.
ājhak	<i>v. n.</i> stop, wait a bit.	alā	<i>s. m.</i> speech, a voice a cry; <i>mō</i> kanū alā nahi nikthā, no voice came from me.
ājjo, ājjoāj	<i>adv.</i> this very day.	ālhnā	<i>s. m.</i> nest.
ājokā	<i>a.</i> belonging to to-day.	allāh	<i>s. m.</i> God.
ājri	<i>s. m.</i> shepherded or goatherd; <i>f.</i> ājri.	allāh rāsī	<i>a.</i> dependant on God alone, helpless.
akā	<i>v. n.</i> vex.	ālū	<i>s. m.</i> potato.
akalla	<i>a.</i> alone.	amb	<i>s. m.</i> mango.
ākār	<i>v. n.</i> become stiff, proud.	ambār	<i>s. m.</i> large heap.
ākār khā	} <i>a.</i> stiff, proud, conceited.	ammā	<i>s. f.</i> form of address to mother.
ākār khān		ammī	<i>s. f.</i> little mother; <i>dim.</i> form ammā.
akattā	<i>a.</i> together, collected.	amrī	<i>a.</i> natural, not artificial.
ākhn	<i>v. n.</i> say, tell; <i>pres. part.</i> āndā and ākhā; <i>fut.</i> akhēsā and akkhsā; <i>pp.</i> ākhea.	amūndha	<i>a.</i> lying on the face up side down.
akhāl	<i>v. n.</i> clear a water-course.	amuss	<i>v. n.</i> become slightly putrid, high (as meat).
akhān	<i>s. m.</i> saying, proverb.	ān	<i>v. n.</i> bring; <i>p. p.</i> āndā-brought; <i>pres. part.</i> ānānda; <i>fut.</i> ānēsā.
ākhar	<i>a.</i> extreme, excessive, limitless.		
akhārhā	<i>s. m.</i> arena, court, set of indigo-vats, place where indigo is dried.		
ākhir	<i>s. f.</i> extremity.		

āñā	s. m. egg, eye-ball; <i>anna</i> . five tōlas weight.	angūṭha	s. m. thumb, big toe.
aṇā	v. a. turn over, e. g. bread when taking.	anhak	adv. wrongly, unjustly.
aṇāl	s. f. famine, drought, failure of rising of river.	anhakk	s. m. wrong, injustice.
anā	s. m. grain.	ānhar	s. m. best man at a wedding.
anār	s. m. pomegranate; a fire-work.	anj	a. separate, distinct.
anbaṇṇ	s. f. disagreement.	anjoan	adv. separately.
anohanggā	a. ill.	anmōr	a. subordinate.
ānda	p. p. of āṇ, brought.	ann	s. m. grain.
andā mār	v. a. trip up (in wrestling).	annhā	a. blind.
andā	s. m. the load on one side of a camel.	anōkhrā	a. singular, excellent.
āndarl	{ a. on the inside; s. m. player on inside at pīr kaṇḍī; bullock on inside of a pair.	anōpl	s. f. virgin soil, fallow land.
andhā	a. blind.	anpachchā	a. unlanced.
andhār	s. m. great darkness, dust-storm, misrule, tyranny.	anrāl	s. f. failure of rain, or of the rising of a river or canal; a drought.
andhārā	a. dark.	ansūhā	a. unfamiliar; f. -ī.
andhārī	s. f. darkness, dust-storm.	ānur	s. m. an entire uncastrated animal. opposed to <i>khassā</i> ; <i>obl.</i> ānar.
andir	post. p. inside.	anwāhnda	{ s. m. share of produce taken by a person who does not himself contribute to labour or expense, or who supplies the bullocks only.
andrakkhā	s. m. coat reaching to the knees.	anwāndha	
āndr	s. f. intestine, bowels, entrail, pl. āndrā; <i>met.</i> a child.	anwattī	s. f. toe ring.
anganī	s. f. grains that remain on the threshing-floor after the heap has been divided.	anwuṭṭ	s. m. toe ring on big toe.
angār	s. m. embers.	āpatvich	pron. among selves.
angāsī	s. f. gear for raising a Persian wheel above the ground-level.	āpo	pron. int. self (indeclinable).
angg	s. m. number of page, mark.	aphall	a. fruitless, grainless.
anggil	s. f. finger, toe; pl. anggil.	āphar	s. m. swell.
anggul	s. m. finger's breadth.	āpṇā	a. own.
angūri	s. f. braird: the first shoot of a plant above ground; a blade of corn when it first comes up.	appaṭ	v. a. arrive, reach, catch; pres. p. appṛin- da; fut. appaṛ- sā; p. p. apprea.
		aprā	v. a. cause to reach.
		aputthā	a. upside down.

ār	<i>s. f.</i> shoe-maker's awl; <i>pl.</i> āṛā.	askar	<i>adv.</i> generally, as a rule.
ar	<i>v. n.</i> jib, be entangled, stopped, arrested.	asli	<i>adv.</i> quite, at all.
arā	<i>v. a.</i> stop, arrest, entangle.	asmān	<i>s. m.</i> sky.
arā	<i>s. m.</i> constipation.	āsra	<i>s. m.</i> hope, trust, reliance.
ārā	<i>s. m.</i> highlying land.	assā	<i>pron. pl.</i> Ham, we.
arāi	<i>s. m.</i> market-gardener; <i>f.</i> ārūi.	assā	<i>pron. pl. obj.</i> us.
arak	<i>s. f.</i> elbow; <i>pl.</i> arkā.	āsse pāsse	<i>adv.</i> round about, on all sides.
ṛak	<i>s. m.</i> untrained bullock.	asshūr	<i>s. m.</i> early morning, about 4 A. M.
arātthū	<i>adv.</i> three days ago.	asshūr tāṛā.	ālā <i>s. m.</i> morning-star.
arōṛ	<i>v. n.</i> to fix the rings on a Persian wheel ropes.	assl	<i>num.</i> eighty.
arāṛi	<i>s. f.</i> cross-piece of wood on the rope of a Persian wheel; cross-piece over which the rope is pulled in drawing water from a well.	assū	<i>s. m.</i> the month of Septem- ber—October.
arhī	<i>s. f.</i> mirror, woman's thumb ring with a small mirror fixed on it.	aṭak	<i>v. n.</i> be stopped, stick.
arhū, ar h ō,	<i>s. f.</i> mustard.	aṭak	<i>s. m.</i> the River Indus above Kārdāgh.
arheō.		aṭāl	<i>s. f.</i> land on which silt has been deposited by a river; also called laṭār, nivān. The effect of a good supply of silt on land is said to last for five years.
ark	<i>s. m.</i> essence, spirit.	ātan	<i>s. m.</i> a party of women collected to spin to- gether, a spinning- bee; ātan dī khiṭṭ bhājī gālī, the spinning-party broken up.
armān	<i>s. m.</i> grief, pity, regret, sorrow.	aṭer	<i>v. a.</i> wind yarn.
arrin	<i>s. f.</i> anvil.	aṭerun	<i>s. m.</i> bat, yarn-twister.
ārūdārū	<i>s. m.</i> peach.	aṭhāiṭh	<i>num.</i> sixty-eight.
ārung	<i>s. m.</i> weather sultry.	āthar	<i>s. m.</i> a donkey's saddle.
arūṛi	<i>s. f.</i> long-drawn howl of dog or jackal.	aṭhārā	<i>num.</i> eighteen.
arūṛi	<i>s. f.</i> heap of refuse, dung- hill.	aṭhatṛi	<i>num.</i> thirty-eight.
aruṭṭ	<i>s. m.</i> persian wheel.	aṭhāvi	<i>num.</i> twenty-eight.
arzi	<i>s. f.</i> plaint in a case.	athra	<i>a.</i> restless.
ās	<i>s. f.</i> hope, trust, reliance.	aṭhrūā	<i>s. m.</i> sitting with buttocks on heels.
āsā	<i>s. m.</i> trust, reliance; name of a tune, beg- gar's staff.	aṭhtāl	<i>num.</i> forty-eight.
āsādā	<i>pron. pl. poss.</i> our.	āthur	<i>s. m.</i> bullock gear, donkey gear.
ashkāi	<i>s. m.</i> plot, treachery, a false suit.	aṭhwanjā	<i>num.</i> fifty-eight.
ashkāi	<i>s. m.</i> a plotter.	aṭkal	<i>s. f.</i> knowledge, skill.
askar	<i>a.</i> most.		

aṭkal phaṭkal *adv.* by guess, approximately.

aṭṭ } *s. m.* sediment from a well,
aṭṭmaṭṭ } alluvial silt.

aṭṭa *s. m.* flour, meal.

attar parār *adv.* 3 years ago.

attarsū *adv.* 3 days ago.

aṭṭā saṭṭā *s. m.* a rough guess.

atte *conj.* and.

aṭṭh *num.* eight.

aṭṭi *s. f.* skein of yarn.

athōg } *s. m.* { an eighth share,
aṭṭhāngā } especially of land.

aukh *s. m.* difficulty.

aukhā *a.* difficult.

auri *s. f.* pointed end of a bow.

āwā *s. m.* brick-kiln.

awāz *s. f.* voice.

āwī *s. f.* potter's kiln.

awandhā } *s. m.* { the opening from a
awāndhā } water-course into
a field.

azār *s. m.* illness, disease.

azārī *a.* ill, sick, in pain; *f.* azārīn.

B.

bābā } *s. m.* { father; general term
bābū } of reverence.

bābal *s. m.* father, addressed by a daughter in songs.

babbri *s. f.* small potsherd.

babbur *s. m.* large potsherd.

bachchī *s. f.* temple (of head).

bachchīā *s. m.* darling child.

bad *s. m.* boat.

baddak *s. f.* tame geese; *pl.* baddakā.

baddal *s. m.* cloud.

baddh *v. n.* fasten, bind, imprison.

baddhā *p. p.* of baddh, tied.

baddhrū *s. m.* the month August-September.

baddi *s. f.* badness, theft, stolen property.

bādhā *s. m.* dam.

baḍhēlu *s.* tied up, stall-fed.

baḍhīng *s. m.* adjutant-bird.

bagg *s. m.* scarlet flamingo.

bagg *s. m.* white wood.

baggā *a.* white.

baggā bhū *s. m.* straw of wheat and barley.

bāghī *s. f.* a circular dance.

bāghīā *s. m.* paddy-bird.

bāgū } *s. m.* { the snub-nosed cro-
bhāgū } codile.

bāh *s. f.* arm, sleeve; *pl.* bahī or bāhā, arm of a bow, a relation, a wife, a partisan.

bahan *s. m.* a tree (*populus Euphratica*).

bāharī *s. m.* player in a game on the outside, the outside bullock in a pair.

bāhī *s. f.* side-piece of a ladder, frame, bed, &c.

bāhir *post p.* outside.

bāhmaṇ *s. m.* a Kīrār's Brahman, A Brahman's Brahman, Bīrāhmaṇ; *f.* Bāhmaṇī.

bahū *a.* much, many, very.

bāhvī *s. f.* action of the arms in swimming.

bāī *s. m.* skeleton wheel on which pots are hung in well gear.

bāīth *num.* thirty-two.

bājh, bājhū *post p.* without.

bājhrā } *s. m.* } spiked millet.
bājhrī } *s. f.*

bajj *s. f.* side-piece of saddle; *pl.* bajjā.

bajjh *v. n.* be tied, &c., *intr.* of bannh.

bāk	s. f. bleat of sheep or goat.	bannā	s. m. field-boundary, field.
bāk	v. n. to baa, to bleat, to talk sillily.	bannē savān- dri.	= a person owning adjoining land, a neighbour
bakherā	s. m. fun, irony, mockery.	bannē thapp	= to make or repair the boundaries of a field.
bakhrā	s. m. share.	bannh	v. a. bind, tie, make, stop, build an embankment; p. p. bad-dhā; pres. p. bannhda; fut. bannhsl.
bakhtawarr	a. well-off, moneyed.	bannh	s. m. dam.
bāki	s. f. balance.	bar	s. m. width of cloth.
bakk	s. m. or f. lawn.	bār	s. f. the dry uplands between the Punjab Rivers, a forest of jāhl and land trees, a heap of corn on a threshing floor.
bakkrā	s. m. young he-goat.	bār	s. m. weight.
bakkri	s. f. she-goat.	bārā	a. heavy.
bākrā	a. belonging to the goat.	bārā	a. bitter (used of water and land).
bal	v. n. burn, kindle.	bārñā	num. twelve.
bāl	v. a. burn, kindle.	bārī	s. f. window, opening.
bāl	s. m. boy; f. bālī.	bār kīrāna	s. f. the upland tract between the Jhelum and Chenab Rivers.
bālaṇ	s. m. fuel, firewood.	barkit	s. f. blessing. Prosperity used as a good omen for the number one by Kīrāns in counting.
balēd	s. m. a herd of bullocks.	barōhal	s. m. the axle of the horizontal Persian wheel.
balhāl	s. f. fee paid to a shepherd for the dung of his sheep.	barra	s. m. a bad fever.
ballūgrā	s. m. kitten.	barūnī	s. f. pimple.
bālī	s. f. girl.	barūtī	s. m. small bar tree.
bālūṇ	s. m. fuel, firewood; sbl. bālaṇ.	bāshā	s. m. hawk.
bambul	s. m. fringe, tree-blossom.	bāsī	a. stale.
banālā	s. m. cornice.	bāṭā	s. m. flower of karl.
band	s. f. fastening.	baṭerā	s. m. quail (fem. baṭērī).
bandā	s. m. } person, servant (of	battrih	num. thirty-two,
bandī	s. f. } God).	battrih	a. set of teeth.
bandar	s. f. trough; sbl. bandrā.	bāvīh	num. twenty-two.
bāndar	s. m. monkey.		
bandī	s. f. rough note of sales, account.		
bandīwān	s. m. prisoner.		
bandkī	s. f. service.		
bāṅg	s. f. crow of (sbl. dā; call prayer.		
bāṅgā	s. m. the person who calls to prayer; the large bead at the end of a string.		
bangiā	s. m. bungalow.		
bānhā	s. m. a male slave.		
bānhī	s. f. a slave girl.		
baṇṇ	v. n. become.		
banṇā	s. m. boundary.		

bāṣā	s. f. cholera.	bōṭ	s. f. riverain land.
bawanjah	num fifty two.	bēt	s. m. willow (<i>salix</i>).
bāz	s. m. falcon.	bōtān	num. forty-two.
bazār	s. m. market-place, the milky way.	bēthā	p. p. of bāh, sat.
bāzū	s. m. hind-quarter of horse.	bezār	v. a. surrendering, relinquishing.
bē	s. m. purchase.	bhā	v. a. to like.
bēā	a. other (fem. bēl).	bhā	s. m. price, rate.
beār	s. m. suit of two clothes lungi and chōiā.	bhā	s. f. fire, flame (pl. bhāi).
bēbō	s. f. respectful term for sister.	bhā	v. n. be agreeable, pleasant; (pres p. bhān-da; p. p. bhānā; fut. bhāsi).
beghar	} s. m. a set of two shalars, one above the other.	bhā	s. m. share.
behar		bhā gīdh bhā	= (literally a share and a share-and-a-half.) A mode of dividing produce whereby the landlord gets $\frac{1}{3}$ th and the tenant $\frac{2}{3}$ ths.
bēh	} v. n. sit, dwell; p. p. bēithā or bēthā; pres. p. bāhndā; fut. bāhsl.		
bāh			
bēhā	a. stale.		
bēl	a. f. other (fem of bēā.)	bhādūra	s. m. lamb.
bēl Sabāh	adv. day after to-morrow.	bhāgā	a. bad.
bēitha	p. p. of bāh, sat.	bhāgā chhōhar	= a bad boy.
bēkhar	s. m. broker, a person who buys a sop of unripe dates, watches it, picks the fruit and sells it by retail.	bhaggul	s. m. coarse blanket.
		bhāi	s. m. brother, cousin, relation.
bi	s. f. a second ploughing.	bhāiwāl	s. m. partner.
bōlā	s. m. land subject to inundation.	bhālwālappā	s. m. partnership.
bēl	s. m. fellow companion, friend, servant; f. bilānī.	bhajā	v. a. make to run.
bēr	s. f. (pl. berī) a tree (<i>ainyphus jujuba</i> .)	bhājar	s. m. a heap of grain collected for threshing.
bēr	s. m. fruit of the ber or malla.	bhāl	v. n. be broken, run (pp. bhannā).
bēṛ	s. m. skeleton-wheel on which pots are hung in well gear.	bhāk	v. n. bleat.
bēṛā	s. m. large cargo boat.	bhakkhṛā	s. m. a thorny weed (<i>tribulus alatus</i>).
bērā	s. m. small cross-piece of wood in roof.	bhāl	v. a. search.
bērak	s. f. rag or flag over a grave, pl. bērakā.	bhall	conj. however, but.
bēṛī	s. f. large flat-bottomed boat.	bhallā	a. well.
		bhallā	interj. yes! well!
		bhājka	adv. to-morrow.
		bhambṛā	s. m. an insect which attacks indigo, moth.

bhambīrl	s. f. butterfly, ornament.	bhaṭṭh	s. m. kiln.
bhambūṭ	s. m. beetle.	bhaṭṭh	interj. to the kiln with 1 curse on 1
bhāṇa	s. m. cattle-shed.	bhaṭṭhi	s. f. (1) kiln, (2) the place where indigo is dried.
bhāṇḍa	s. m. vessel, utensil, gra- nary.	bhaṭṭhi bhar	= to spread indigo out to dry.
bhaṇḍār	s. m. collection of women to spin together.	bhāwall	s. f. (1) division of pro- duce. (2) the share taken formerly by Gov- ernment as land- revenue and now by the landlord in lieu of it.
bhāṇḍī	s. f. reproach.		
bhaṇḍī	s. m. sister's son ; f. bhaṇḍī.		
bhāṅgā	s. m. section, share.		
bhāṇj	s. m. small charge.		
bhāṇjī	s. f. (lit. share). That share of cotton which is given as wages to the women who pick it.		
bhanjur	s. m. land long uncultivat- ed ; an abandoned canal bed.	bhāwar	s. m. moth.
bhaṇṇ	v. s. break, break into a house, fix a price.	bhāwā	conj. whether, or, although.
bhaṇṇā	pp. of bhaṇṇ. broken, run.	bhā	s. m. root of water-lily.
bhaṇṇī	s. f. fixing a price, borrow- ing money, prom- ising to repay it in grain at a fixed price.	bhāḍ	s. f. ewe ; pl. bhāḍā.
bhaṇṇola	s. m. sister's husband.	bhāḍā	a. belonging to the sheep.
bhar	v. a. fill, repeat (the Kalima), pay, dis- charge.	bhāhar	s. m. large kettle-drum.
bhār	s. m. weight, burden, head- load.	bhāiwāl	s. m. sharer ; partner.
bhārā	a. heavy.	bhāṇ	} s. f. sister ; pl. bhāṇā.
bharjāl	s. f. brother's wife.	bhāṇ	
bhaṛk	v. n. flare up.	bhāṅgā	a. looking sideways.
bhayōl	s. m. axle of horizontal wheel of well.	bhāṛā	a. bad, wicked, ill-omen- ed.
bhayōlā	s. m. small earthen grain receptacle.	bhāsar	s. f. a small pendant to a nose ornament.
bhaṛua	s. m. cuckold.	bhī allāh	interj. never mind !
bhaṭṭar	s. m. sand-grouse.	bhīṛ	s. m. an old village-site.
bhatrīa	s. m. brother's son ; f. bhatrī.	bhirā	s. m. brother, cousin, re- lation.
		bhirā bhāl	s. m. pl. agnatic relations.
		bhirbaṭṭā	s. m. eyebrow.
		bhoamb	s. m. earthquake.
		bhōchhaṇ	s. m. plain cotton wrap of woman.
		bhōḍ	s. f. land ; pl. bhōḍ.
		bhōhar	s. f. light highlying soil.
		bhōk	s. f. bark of dog.

bhū	s. m. chaff, straw of grain.	bijārā	s. m. seedling.
bhugga	a. rotten, decayed, ant-eaten.	bijrāhī	s. f. (1) a present of grain made by a cultivator at sowing time to his menials; (2) a cess levied by the Sikh Government at harvest, nominally as repayment of advances of seed which may or may not have been made.
bhugg vattr	s. m. too little moisture.		
bhugri	s. f. dried date or bār fruit.		
bhūh	s. m. broken straw, chaff.		
bhūkal	s. m. } an onion-like weed.		
bhūkalī	s. f. }		
bhukkh	s. f. hunger, starvation, famine.		
bhukkhā	a. hungry, starving, poor.		
bhull	s. f. error, mistake, fault.		
bhull	s. n. err, lose one's way.		
bhūṇḍī	s. f. sow; pl. bhunḍī.	biṭāṇī	s. f. a female friend, a lady-love, a mistress; fam. of bēlī.
bhunga	s. m. ransom.		
bhunn	a. a. parch, roast.	biṭā	s. m. male cat.
bhur	s. n. crumble.	biṭī	s. f. female cat.
bhūrā	s. m. coarse blanket.	biṭōṛā	s. m. boy, child.
bhōra	a. brown, red and white (of cattle).	biṭōṛī	s. f. girl, child.
bhurjal	s. m. axle of horizontal wheel of well.	biṭī	s. f. invoice.
bhussa	s. m. anaemia.	bimār	a. out of order (of a well).
bhussa	a. a grey.	biṇ	s. f. pipe.
bhutān	a. stupid, ignorant.	biṇḍā	s. m. (1) cricket; (2) a sack made of grassmat; (3) a bag of network made of date leaves and hung round each cluster of dates to protect them from birds. Also called ṭorā.
bhutār	s. m. landowner.		
bhutārī	s. f. (1) ownership in land. (2) rent (same as ilohh).	biṇḍī	s. f. a sack or a bag; see meanings (2) and (3) of biṇḍā.
bhūtrā	s. m. a pinna of a leaf of the date-palm (used for making baskets, matings and ropes).	biṇḍōā	s. m. a snake.
bhuṭṭhā	s. m. dry ohhem bur grass.	biṇṇā	oḍī pl. of bēā, other.
bī	s. m. seed.	bīṛ	s. m. row of teeth.
bī	adv. also, too, even.	bīṛ	s. m. nick in end of arrow.
bīāī	s. f. sowing.	bīṛā	s. m. cloth-button.
bībri	s. f. potsherd.	bīrāhman	s. m. a Brahman's Brahman.
bīdāna	s. m. a sweetmeat.	bīrētī	s. f. sandy island.
bighār	} s. m. wolf.	bīrūtā	s. m. a small bār tree.
bighārī		bī saṭṭ	s. a. sow seed.
bīhāṇ	s. f. filly.	bīṭhūhā	s. m. small scorpion.
bīhāṇṭā	s. m. colt.	bīṭṭ	w. a. match.
bījā	s. m. sugarcane cutting to be used as seed.	bīṭṭ	s. m. a pair, match.

bittī	s. f. Russian gold coin.	budghā	s. old.
bivī	s. f. lady.	buddhwār	s. m. Wednesday.
bivī bāī dā s. m.	grass-like insect.	budhrā	s. old; very old.
ghōrā		budkar	s. f. dumb-bell.
bivī bāī dī s. f.	rainbow.	budki	s. f. a gold coin worth about Rs. 15.
plugh.		būhā	s. m. door, doorway, house.
bōḍ	s. f. a flood, the annual rising of a river; pl. bōḍē.	buhāī	s. m. a yearly gift made to a spiritual teacher (murshid).
bōḍā	s. m. a cluster of flowers or fruit, especially of tobacco.	buhārā	s. m. { a besom; the fruit
bōgh	s. m. a worthless date with hollow fruit.	buhārī	s. f. { stalk of the date-palm after the fruit is plucked.
bonaṭṭa	s. m. anulet.	būt	s. f. a plant common in the Thal (<i>pandura palm</i>).
bōhīr	s. f. banyan tree (<i>Ficus Benghalensis</i>).	bujhā	s. a summon by extending palm and moving finger towards, make gesture with hand.
bōhājā	s. m. pocket.	bujjā	s. m. spreading out the palm as a result.
bōhīlī	s. m. milk of a cow newly calved.	bukk	s. m. double handful.
bōk	v. n. cry (of he-goat or ram).	bukkh	s. f. hunger.
bōk	s. m. cry of he-goat or ram.	bukkhā	s. hungry.
bōkā	s. m. leather bucket.	bukki	s. f. kidney.
bōl	s. m. line of poetry.	bukkil	s. f. the way in which women wear their wraps.
bōl	v. n. speak; pres. p. bu-lōnda; fut. bu-lēsi.	būlā	s. m. a pendant gold nose-ornament.
bōphīl	s. f. a weed.	bulāk	s. f. nose-ring.
bōr	v. n. drown, submerge; pp. bora; pres. p. burēnda.	bulārā	s. m. call, summons, decoy-bird.
bōrā	s. m. large sack, a measure of grain.	bulbulā	s. m. bubble.
bōrī	s. f. sack, bag made of camel's and goat's hair.	bulhin	s. f. a porpoise.
būā	s. f. father's sister.	bunddā	s. m. earring drop (worn by virgin).
bubba	s. m. breast.	bundrī	s. f. buttock.
buchkā	s. m. { small bundle thrown	būr	v. n. flower, blossom; pres. p. burindā.
buchki	s. f. { over shoulder.	būr	s. f. pride, conceit.
buchkar	s. f. chitrap, incitement.		
budd	v. n. be drowned, submerged; pp. buddā		
budh	s. m. { deserted river-chan-		
budhī	s. f. { nel (Chenab)		

būr	s. m. needles of the tamarisk.	ohādar	s. f. wrap.
būrā	s. m. flower or pollen of such plants as mallā, bājra, wheat, mango.	chagghā	s. stout.
būrā	s. m. ball-churned milk.	chāh	s. f. desire.
buṛk	s. m. bubble (of camel).	chāhā	s. m. snipe.
burr	s. f. nap of cloth, long hair of dog or caterpillar, a wood chaving, a rag torn off his clothes and given by a fakir to his disciple to be kept as an amulet.	chakdār	s. m. owner of a well as opposed to the owner of the land. An inferior proprietor or adna malik (so-called because he sank a well on land belonging to the ala malik).
buruz	s. m. tower, dome, cylinder of well, paper balloon.	chakdārī	s. f. the tenure of a chakdār.
burzi	s. f. boundary-pillar.	chakhe cha-	interj. get away! (to a dog).
busarī	s. f. a cake made of chapattis and gur.	chō.	
būṭā	s. m. plant; the ear plant, (in Thal) the khir plant.	chākī	s. m. oil-presser; f. chakkeāṇī, chakānī.
butān	s. m. stupid, ignorant.	chakk	s. m. block of land, newly founded village on State land.
būṭemār	s. m. a person holding as having cleared the jungle.	chakk	s. m. wooden cylinder on which masonry cylinder of well is built.
būṭemārī	s. f. the tenure acquired by clearing the jungle.	chakk	s. m. bite; chakk mār, v. a. bite.
būth	s. m. mouth (of an animal).	chakkar	s. m. wheel.
būthī	s. f. mal).	chakkh	v. a. taste.
būṭī	s. m. plant.	chakkhās	s. m. the daily share of gur given to the labourers working on sugar press.
butthā	s. rotten.	phakkhī	s. f. taste.
	C.	chakkī	s. f. hand flour-mill, cake of soap.
chā	v. a. raise, lift.	chakkī	s. f. vertical wheel of well gear.
chā	s. m. blue jay (from which Hindūs take omens).	chakkōl	s. m. sprain of pastern.
chabb	v. a. chew.	chakkul	s. m. horizontal wheel of well-gear.
chabbal	{ s. m. } nonsense	chakk zer =	the portion of a village subject to river action.
chāchā	s. m. father's brother; f. chāchī, used also for father-in-law and mother-in-law.	chakū	s. m. pen-knife.
		chālī	s. m. forty.
		chālīhā	s. m. reservoir for waste.

chamātā	s. m. slap with open hand.	chappi	s. f. (1) a small flat piece of wood, (2) small flat pieces of ak wood written with a spell and sold by murshids as a cure for fever.
chambā	s. m. (1) bird's foot, (2) the hand.	chāpī	s. f. cake of slit split in pieces.
chambi	s. f. loop at end of bow-string.	chār	num. four.
chambī	v. n. stick to, adhere.	chārā	" bread.
chāmchīrī	s. f. bat.	chārā	s. m. a cattle pathway through fields, with wattled fences on both sides.
chamēti	s. f. bat.	charānd	s. f. grazing land, a place for grazing.
chāmkaī	s. f. a necklace of long-pointed beads.	chārḥ	v. n. mount, ascend, rise (of the sun).
chamm	s. m. skin, hide, leather.	chārḥ	s. m. bow string.
chamrā	s. m. skin, hide, leather.	chārḥ	v. a. raise, enter in account, string (a bow).
chanān	} s. f. the river Chenab.	chārḥā	s. m. next month.
chanhā		chārḥā	v. a. raise, put up or on.
chāndīā	s. m. light.	chārḥā	s. m. lit one who ascends, a date-picker.
chāndni	s. f. light of moon, or light of stars.	chārḥāwā	s. m. a circular casing of matting in which grain is stored.
chandr	s. m. moon.	chārḥāyat	s. m. lit one who mounts a tenant-at-will.
chandrā	s. m. unlucky.	chārḥdā	s. m. rising of the sun, east.
chandūr	s. f. crested lark	chārḥōā	} s. m. { washerman, cotton-printer, f. chārhol.
changā	a. good.	chārḥoyā	
changā bhalā	a. all right, quite well.	chārī	s. f. (1) jawār used as fodder, (2) trench.
changēra	a. better, heavier.	chārī burī	= the boundary trench and pillars of a village.
chanhāvur	a. belonging to the Chenab.	charkā	} s. m. { a good feeder (used of animals).
chanjūs	a. a miser.	charkū	
channā	s. m. the piece of wood which prevents dirt from falling into the hole in which the ohakil of a Persian-wheel works. Syn. dumbā.	charkō	
chaōrā	a. quadruple.	charkhā	s. m. spinning-wheel.
chāpar	s. f. lid of the clay cylinder used for storing of grain.	chārū	s. m. a spy, one who watches while thieves are stealing to give warning of intruders, also called hārā.
chāpat	s. f. getting money or goods from a shop-keeper.		
chaphēr	a. and pp. all round.		
chapī	s. f. tent-pegging.		
chappā	s. m. our; breadth of the four fingers.		
chappa	a. having horns pointing outwards (of cattle).		
chappar	s. f. wedge.		
chappī	s. f. oar.		

charvi	s. f. brass lotā fused in Mooltan; it is called gadvi in Dera Ghāzi Khan and Murāsiargarh.	chhāb chhāp	s. f. a dam in a canal that raises the water-level, but does not completely stop the flow.
charyā	a. mad.	chhabbā	s. m. (1) a flat basket made of būṭā or date leaves. (2) a kind of shoe or sandal consisting of a flat sole secured to the foot by straps.
chatt	v. a. lick.	chhabbi	num. twenty-six.
chattā	s. m. an armful.	chhachhra	s. m. a tree (buted frondosa).
chattar	s. m. grain-parcher's oven.	chhāl	s. f. ashes, black spots on the face.
chattī	s. f. fine, petty loss.	chhālī	s. m. winnower.
chattīrī	s. m. grain-parcher's pan.	chhālī	s. m. winnowing basket.
chattūrā	s. m. vessel for straining.	chhālī	s. m. cave.
chaugā	a. having four teeth, five-years old (of camel), four-years old (of cattle).	chhālī	s. m. a tribe of Jats.
chauka	s. m. cooking place, kitchen.	chhālī	s. m. kid, f. chhālī.
chavēri	s. f. built of mud only, not made into bricks.	chhall	s. f. overflowing.
chavvi	num. twenty-four.	chhallī	s. m. plain ring, washer of her.
chawā	v. a. cause to raise.	chhallī	s. m. of or belonging to gnats.
chāwal	s. m. cleaned rice.	chhallāmāi	s. m. kid, flock of goats.
chē	pron. what?	chhallī	s. f. honey comb, reel of spun thread.
chēchal	a. coquettish, wanton.	chhamak	s. f. (1) a rod, a switch for driving an animal; (2) an advance of cash by a landowner to a farm servant (rahak) when he enters service and which is not repaid till he leaves the service.
chē chē	interj. call to goats to come.	chhampli	s. f. a hand barrow for removing earth and manure.
chēl	s. f. waste, loins chēl dā patkā = girdle for the loins, waste-band.	chhāṇṇā	s. m. fine pulverised manure used for top dressing.
chēlki	s. f. an ornament for the waste.		
chēlī	s. f. a woman possessed by a jin or an evil spirit (i.e. a female disciple; m. chēlī).		
chēt	s. f. reminder, exhortation.		
chētr	s. m. the month March-April.		
chhā	s. f. shade, shadow.		
chhā	s. f. butter-milk.		

chhāṇā dē	v. n. to top dress.	chhatt	v. a. to scatter.
chhaṇchhaṇ	s. m. Saturday, a small mound at the cross streets of towns on which Hindūs offer oil and lamps on Saturdays, in order to avoid the evil influence of Saturn.	chhattā	s. m. broadcast.
chhāṇḍ	v. a. trim, prune, lop, pollard (v. noun = chhāṇḍa).	chhattā	a. wide spreading, full, loose (used of a tree or a beard).
chhāṇḍā	s. m. the trunk of a tree with the branches lopped off; a hollow trunk placed over a canal for carrying the water of a well across.	chhattar	s. m. umbrella.
chhandāi	s. f. lopping.	chhattā	s. m. pl. a mode in which girls wear their hair, the front hair cut square across the forehead and the back hair loose and unplaited.
chhanna	s. m. metal drinking-vessel.	chhatti	s. f. a measure of capacity = 2 borās.
chhap	v. n. hide, be concealed.	chhatti	s. f. small double-sack for bullock or donkey.
chhapā	v. a. hide, conceal, steal.	chhattra	s. m. ram.
chhappar	s. m. thatched roof; eyelid; back of hand; top of foot; thatched shed or hut.	chhattri	num. thirty-six.
chhappri	s. f. small thatched shed.	chhā	num. six.
chharā	a. only, alone, simple.	chheāiṭh	num. sixty-six.
chharā murā	a. only, alone (intensive of chharā.)	chhēbal	s. m. green slime on water.
chharī	s. f. a rod, a switch, a branch (more correctly the leaf stalk of a date palm).	chhēbar	s. f. news a traveller is asked for chhēbar by those he meets and gives his latest news.
chhāt	s. f. a rope thick at one end and narrowing down to a lash at the other which is whirled round the head and cracked in order to drive birds away from crops.	chhēh	v. n. lie in ambush.
chhatr	s. m. or f. camel up to four years.	chhēj	s. f. a sort of single stick played at marriages by Hindūs.
chhāt vajā	= to crack a chhāt.	chhēk	s. m. hole, perforation.
chhatt	s. f. roof.	chhēkā	s. m. drawer, puller.
chhatt	v. a. roof.	chhēkar	adv. at last, afterwards.
		chhēkar	a. the last.
		chhēkwā	a. that which is drawn; chhēkwā pānī = water drawn from a well as opposed to vāhda pānī = running water.
		chhōlā	s. m. he-goat.
		chhembhā	s. m. print, stamp on cloth.
		chhembhar	s. m. a common grass (Eleusine flagellifera)
		chhōr	s. m. flock or herd of any kind of cattle.

chhōr	s. f. a gang of workmen supplied by the irrigators of a canal to make the annual clearance, &c.	chhill	s. f. skin, bark, rind.
chhōr	v. n. lease, vend, take to pasture.	chhillar	s. m. bark, rind, skin (of any fruit); rupan.
chhōrā	s. m. an individual of a chher.	chhiōg	s. m. a sixth share.
chhōrō	s. m. herdsman.	chhir	v. n. go to pasture.
chhi	} num. six.	chhirak	s. f. foot-path.
chhi		chhitāli	num. forty-six.
chhichhā	s. m. (1) a shred of meat on the outskirts of a joint, an outer trimming, (2) a tree (<i>butia fraxinea</i>).	chhitkā	s. m. male ravid deer (fem. chhitkī).
chhidhrar	s. m. thiness.	chhittā	a. mad, a branch of the ladus so named on account of its vagaries.
chhikā	s. f. dregs of lassi.	chhiwinja	num. fifty-six.
chhidā	a. thin, at a distance from one another, as plants, hair, teeth.	chhō	s. f. pillow cover or mattress-cover.
chhiggā	adj. having six teeth five years old (of cattle); six years old (of camel).	chhōdā	s. m. ship.
chhīh chhīh interj.	call to bullocks to drink.	chhōlā	s. m. gram.
chhikk	v. a pull, draw, smoke (a pipe); take (snuff), to challenge.	chhōr	v. a. let go, leave, lease.
chhikk	s. m. a rope by which anything is pulled.	chhōrā	a. motherless, fatherless.
chhikkā	s. m. (1) a net of strings in which vessels are hung up; (2) a muzzle.	chhōt	s. f. forfeit, interest on repayments.
chhikkan	s. m. end of girth for pulling.	chhōtā	a. short, small.
chhikkeā hōeā a.	drawn tight; Jandā dī chhikk = the rope by which the rake is pulled; madhānī dī chhikk = the strap by which the dasher of a churn is turned; gadā dī chhikk = the girth of a donkey's saddle.	chhōchi	s. f. a fish of the herring family (<i>clupea chupra</i>).
		chhuhir	s. f. girl.
		chhuhar	s. m. boy.
		chhūl	s. f. the lid of a gharrā.
		chhūl bhann =	to break the lid of a gharrā at the bride's-chamber door at a marriage.
		chhur chhur =	interj. to drive away a cat or dog.
		chhurā	v. a. release, redeem.
		chhurī	s. f. knife.
		chhuṭṭ	v. n. escape, run, fall (of a star), be left, be healed (of a boil).

chibbā	a. crooked, paralysed.	chir	s. m. space of time, long time, delay.
chibbhay	s. m. a creeper that grows wild among kharif crops.	chirā	s. m. sparrow.
chibpi	s. f. the spotted owl (bat-ton owl).	chirbil	s. f. a small owl considered ill-omened.
chichl	s. f. little finger; little toe.	chirf	s. f. sparrow.
chichl (kar)	s. f. chirp of sparrow.	chir chōg dā = velā	= sparrow feeding time, i. e., the early morning.
chichkā	s. m. kernel; melon seed.	chirōkā	a. of some time ago.
chichrā	a. stammering.	chirvi	s. f. the fruit of the date-palm which has been cut open, the stone extracted and dried.
chidhār	adv. on all sides, obl. chidhār 3 = from all sides.	chitāpur	s. m. whiteness.
chik	o. n. chirp.	chitrā	s. m. (lit. the spotted one) a fish, the murre! also called sahōl.
chikār	s. m. thief.	chitt	s. f. a flat plain, chittkar ditti his = he made a plain of it or he made a clean sweep of it.
chikkaṛchhōr	s. f. (lit. the mud gang) the gang of statute labourers summoned for emergent work while the canals are running.	chittā	a. white.
chikkur	s. m. mud; obl. chikkaṛ.	chittā kirā	s. m. maggot.
chikū	s. m. a mixture of barley flour, turmeric and sweet oil rubbed over the bodies of the bride and bridegroom before the marriage by the mīrāsān and mirāsī, respectively.	chittar	s. m. spot.
		chittā vatṭā	s. m. lime-stone.
		chitth	o. n. chew.
chilhāra	s. m. the sum of forty; about forty.	chitthi	s. f. letter, note.
chilkānā	s. m. (1) (literally polishing) wages for polishing; (2) a deduction of from half to one anna per rupee in addition to interest made from a loan by the lender.	chitthi ghattā	lit. to cause letters to be thrown), to select a spiritual guide by lots. When women get dissatisfied with their Pīr or want to find out which Pīr they should worship to get rid of a disease, they cause the names of neighbouring Pīrs to be written on pieces of paper and thrown into water. The saint whose scrap of paper sinks first is chosen.
chillā	s. m. forty-days' fast.		
chillak	o. n. shine, glimmer, gliter.		
chimm	s. m. clad.		
chignā	s. m. a sort of millet (panicum mitia-zeum).		

chōb	s. f. stick; pl. chōbā.
chōbārā	s. m. upper story.
chōdā	num. fourteen.
chōdvī dā chāndr	s. m. full moon; handsome man.
choggā	s. m. food for birds.
chōiṭṭh	num. sixty-four.
chōk	v. n. chop.
chōk	v. a. to box (verbal noun chōkī).
chōkha	a. good, fair, much, many.
chōkhar	s. m. horned cattle.
chōkhrā	a. good, fair, much, many.
chōkī	s. f. hoeing.
chōlā	s. m. long bodice (of woman); sleeved jacket (of man).
chōlī	s. m. short bodice.
chōṇ	s. f. choice.
chōṇḍa	s. m. grass only fit to nibble.
chōṇī	s. f. picking, choosing.
chōṇwā	a. chosen, select, excellent.
chōpar	v. n. smear.
chōpaṭ	s. m. a game like backgammon.
chōphār	past part. all-round.
chōr	s. m. thief.
chōrā	a. broad, fourfold.
chōr chapattī	utterly worthless; s. f. desolation, ruin.
chōrhā	a. falling (used of a well which gives little water). dissāṇ dā changat, pānī dā chōrhā = good to look at, but falling in water; s. m. pro- tracted, painful illness.
chōrī	s. f. theft.

chōṛī	s. f. (1) the sloping stick fixed in the share (kūṛh) of a plough and at the top of which the handle (muṭhīrā) is fixed; (2) the leg of a slaughtered and dismembered animal.
chōsā	s. m. fondness for sweet-meats.
chōsā	s. m. coarse country cloth.
chōtā	s. m. waist-cloth worn tight.
chōṭh	s. m. a measure of capacity = 4 pāis.
chōṭhā	a. fourth.
chōṭī	summit, peak, top of a tree, top knot of hair, forelock of a horse.
chōṭrī	num. thirty-four.
chōṭā	s. m. coruscation, meteor, falling star; a coruscation made by lighting one end of a stick and twirling it round: a canal fancifully named in Musaffargarh.
chūbhārī	s. f. love of ear.
chugg	v. a. graze, peck, pick, choose.
chugghā	s. m. small walking stick.
chughā	s. m. long loose robe open at throat.
chūhā	s. m. rat.
chuhattar	num. seventy-four.
chūhomār	s. m. mouse-hawk.
chūhī	s. f. mouse.
chukā	v. a. finish, settle, adjust.
chukk	v. n. be finished, settled, done with, forgotten, mistaken.
chukka	s. m. half handful.

dunggha dūnghā	} a. deep.	fazlr	adv. loc. in the morning, to-morrow morn- ing
dunnā	s. m. a wild pig's snout.	fāslā	} s. m. distance.
dunnī	s. f. navel.	fāslā	
dunyā	s. f. wealth.	fēt	interj. curse on !
dupāhr	s. m. pl. midday ; loc. do- pāhrī, at noon	fittak	s. f. curse.
dupōt	a. made of two widths of cloth.	fulād	s. m. steel.
dur	s. m. ear-ring worn by boys, pearl.	furehat	f. means, resources.
dur	interj. get away ! (to a dog).	G.	
durattā khūh	s. m. a well with two rafts or wheels on which the rope ladder and pots are hung.	gā	s. f. cow ; pl. gāī,
durbarā	s. m. (1) a mound of earth ; (2) artificial mounds made for teaching infants to sit.	gābā	s. m. calf (f. gābī).
quekārā	s. m. quick, hurried breath- ing.	gabbhan	a. pregnant (of an ani- mal).
dussā	s. m. a wollen blanket.	gabbhrū	a. adult, in the prime of youth, best man at a wedding.
E.		gāchā	s. m. a cluster of leaves at the top of a date- palm.
o	from, this.	gaḍḍ	s. a. sow, mix (as curds with water).
ē	v. n. he is.	gaḍḍā	s. m. an armful of grass, straw, wood, &c.
ē	v. n. thou art.	gaḍḍāh	s. m. donkey (f. gaddēh)
ē	interj. ah !	gaḍḍī	s. f. sheaf, unlucky day.
ēḍē	adv. hither.	gaḍḍī	s. f. bundle.
elyāl	s. m. shepherd, goat-herd ; f. elyālī, elyā- lī.	gaḍḍū	s. m. donkey (f. gad- dēh).
elvur	s. m. flock of sheep or goats.	gādhā	s. m. the driving beam of a sugar press to which the bullocks are yoked.
ēra	s. m. foundation.	gādhī	s. f. the long board on which the driver of a Persian wheel sits and to which the oxen are yoked.
ēthā	s. m. field.	gāḍī	s. m. cart.
ētwār	s. m. Sunday.	gaḍīndar	s. f. land under cultiva- tion.
F.		gadra	a. flea-bitten grey (of cattle)
faklr	s. m. beggar ; f. faklrī.	gaḍwl	s. f. a small brass pot.
fanāh	a. ruined.	gagghrā	s. m. petti-coat.
fanīar	s. m. cobra—(naja tripu- dians).		

gāgir	s. f. a metal water-swer in use among Hindus.	gaṇ	v. d. count.
gah	v. n. be threshed.	gānā	s. m. a string of three cords, red, green and yellow, which is bound by the Mirāsī on the right wrist of the bridegroom at Muhammadan weddings to keep off jins.
gāh	v. n. thresh.		
gāh	s. m. threshing grain with bullocks.		
gahōra	s. m. the driver of bullocks treading out corn in the threshing floor.		
gāhīrī	s. f. }	gand	s. m. dirt, filth.
gāhīr	s. m. } squirrel.	gandā	a. dirty, putrid, filthy, rotten, useless, bad.
gajj	v. n. thunder, roar (of tiger).	gandal	s. f. the stalk of a plant which has not run to seed (pl. gand-lā).
gajrā	s. m. a kind of bracelet.	gandḍh	v. n. fasten, join, splice knot.
gakkar	} s. f. stone of a fruit.	gandḍh	s. f. knot.
gakkat		gandḍhā	s. m. bulb (of onion, &c.).
gāl	v. n. melt, destroy.	gandh	s. f. knot.
gāl	s. m. neck.	gandhā	s. m. an impervious dam.
galel	s. f. a kind of lizard.	gandlā	s. f. pl. young shoots of sarheḍ used as greens.
gālḥ	s. f. word, thing, conversation, saying; pl. gālḥī, abuse.	gandōrā	s. m. dates that are green and hard.
gālḥā	a. foolish, mad.	gaṇēsh	s. m. the share of commercial profits or of the harvest which is given to the Brahmans.
gālhar	s. m. squirrel (f. gālḥīrī).	gangāchā	s. m. noise.
gall	v. n. go bad, be ruined, be melted.	gāṇhā	s. m. (1) jewel, ornament; (2) pledge, pawn, mortgage.
gallā	s. m. herd of male camels or horses.	gāṇhēpā	} v. a. pledge, mortgage (lit. put in pledge).
gallḥ	s. f. cheek; pl. gallḥī or gallḥā.	gāṇhēghatt	
galmā	s. m. dewlap (of cattle).	gāṇī	s. f. a string of coloured cords or of goats' hair, with large cowries attached, tied round the necks of horses, bullocks and donkeys as an ornament.
galtanī	s. f. (1) the throat latch of a bridle; (2) the wood piece round the chūhī (or hole) in which the vertical wheel of a well revolves, to prevent clay and dirt getting into the wheel.	ganjā	a. bald.
galūrā	s. m. puppy.		
galvīp	s. f. neck-slit of jacket.		
gāmb	s. m. pot belly.		
gāmchī	s. f. pastern.		

gannā	<i>s. m.</i> juicy stalk of jo-wār or sugarcane.	gatt	<i>s. m.</i> (1) a log of wood tied round an animal's neck to prevent it from straying; (2) a log used for lining the interior of a well.
gann	<i>s. m.</i> (1) a handle (used of rakes, mattocks, &c.); (2) an oar.	gatt dā khuh	= a well lined with logs.
ganū	<i>s. m.</i> (1) a handle (used of rakes, mattocks &c.); (2) an oar.	gāṭṭā	<i>s. m.</i> throat, neck.
gapp	<i>v. n.</i> to be bogged, to sink in a quicksand.	gāṭṭak	<i>s. f.</i> stone of a fruit.
gapp gappiṇ	<i>s. f.</i> quagmire, quicksand.	gāṭ	<i>s. f.</i> cow.
gappal	<i>s. m.</i> a piece.	gavēr	<i>s. f.</i> clue.
gapple jhapp	= (<i>lit.</i> a piece snatcher) a greedy person.	gavēr	<i>v. a.</i> to search for stolen property (<i>verb.</i> noun gavēr = search for stolen property).
gār	<i>s. f.</i> cave, pit.	gavēṛū	<i>s. m.</i> searcher for stolen property.
garā	<i>s. m.</i> hail.	gāvi	<i>s. f.</i> a herd of cows.
gārā	<i>s. m.</i> thin mud used for mortar.	gāwā māi	= property consisting of cows.
gard	<i>s. f.</i> dust.	gāwā	<i>n.</i> belonging to the cow.
garh	<i>s. m.</i> gunwale.	gawāṇḍh	<i>s. m.</i> neighbourhood.
garhā	<i>v. a.</i> to bring buffalo to bull.	gawāṇḍhī } gawāṇḍhū }	<i>s. m.</i> neighbour (<i>f.</i> gawāṇḍhī).
garhāp	<i>s. f.</i> buffalo heifer ready to bear young.	gaz	<i>s. m.</i> yard, rod, ramrod.
gārī	<i>s. f.</i> a snare of horse hair for catching birds.	gōā	<i>v. p. p.</i> of vanj ,—gone, <i>f.</i> gōi ; <i>m. pl.</i> gōē .
garī	<i>s. f.</i> the cabbage like cluster of edible leaves inside a gāchā .	gēr	<i>v. a.</i> turn round a well wheel by hand; <i>pres. p.</i> gērēnda , or girdā .
garīṛā	<i>s. m.</i> an arched hut of grass.	gōrā	<i>s. m.</i> dove (<i>f.</i> gōrī).
gark	<i>v. n.</i> sink.	gōs	<i>s. f.</i> a female kid when it comes near to bearing young.
garḱ	<i>v. n.</i> bellow (of bullock).	ghaggra	<i>s. m.</i> woman's skirt, petticoat.
garṛā	<i>s. m.</i> roan (of horses).	ghāh	<i>s. m.</i> grass.
garṛa	<i>s. m.</i> hail, curse.	ghāl	<i>s. f.</i> land-revenue.
gass	<i>s. f.</i> a soil. It consists of loam with a considerable admixture of sand and is of a soft brown colour.	ghamassar	<i>s. m.</i> sultry weather.
gasār		ghaṇā	<i>n.</i> thick, close, numerous, much, many.
gāṭā	<i>s. m.</i> (1) nape of the neck; (2) a short stick for playing chhōj .		
gātrā	<i>s. m.</i> inner peg of yoke.		

ghand	s. m. an iron bell which is hung round the necks of buffaloes and cows.	ghlal	s. f. (1) dragging, mark of dragging; (2) a broad flat log dragged over ploughed land to break the colds.
ghanḍi	s. f. Adam's apple (on throat).	ghiddā	p. p. of ghinn, taken.
ghāṇi	s. f. mud used as mortar.	ghli	v. n. drag along the ground.
ghar	s. m. house, home, household.	ghlmm	s. f. moisture.
ghar	v. a. smooth, fashion by moulding, hammering, &c.; cut (stone).	ghlmm	v. a. take, p. p. ghiddā.
ghār	s. f. cave.	ghissni	s. f. wrist.
ghārā	s. m. the combined Sutlej and Bias Rivers.	ghiū	s. m. clarified butter.
gharōl	s. f. water jar.	ghōghū	s. m. a small fish of the siluridae family (<i>callichrous bimaculatus</i>).
ghārū	s. m. carpenter.	ghōl	v. n. dilute.
ghārṽā	a. chiselled, shaped (stone).	ghōrā	s. m. horse.
gharāvanj	s. f. a stand for holding water pots.	ghōrī	s. f. mare, wooden-stand.
ghass	v. n. be rubbed, worn.	ghōṭ	s. m. bridegroom.
ghasmēlā	a. brown.	ghū	s. m. ordure.
ghasunn	s. m. list.	ghuggh	s. m. large owl.
ghāṭā	s. m. diminution, loss, injury.	g h u g g h	= pitch dark (<i>lit. owl dark</i>).
ghāṭā	a. thick, dense, crowded, many.	ghuḷl	v. n. blow (of wind).
ghaṭṭ	a. deficient, few, less.	ghumm	s. m. sultriness.
ghaṭṭ	v. n. be diminished, grow less.	ghummā	s. m. a wooden mallet used for stirring sugarcane juice while-boiling.
ghatt	v. a. pour, drop, spread out, put on (roof); place in pawn or mortgage; used with roots of other words as an intensive, e.g. mar ghatt = kill, hatth ghatt = lay hands on, ravish.	ghuṇ	s. m. weevil.
ghaṭṭā	s. m. ram.	ghuṇaj	v. n. be tangled, twisted.
ghaz	s. m. arrow.	ghuṇḍ	s. m. drawing a veil over the face.
gher	s. f. the first ploughing of land.	ghungiū	s. m. turnip.
ghōerā	s. m. young he-goat.	ghungṇi	s. f. boiled bājra-meal.
		ghungru	s. m. small bell worn by horse or camel.
		ghurā	s. m. den.
		ghuraṭ	s. m. a handmill.
		ghuss	v. n. err, mistake, be forgotten; p. p. ghutthā.
		ghuṭṭ	s. m. sultriness.
		ghuṭṭ	v. a. squeeze, press, close (the fist).
		ghutthā	p. p. of ghuss, mistaken

gichchi	s. f. throat.	gōh	s. f. a large lizard (pl. gōhī).
giddar	s. m. jackal (fem. giddarī).	gōhā	s. m. dry cow or buffalo dung.
giddar wār	s. m. wild cotton.	gohīrā	s. m. male of gōh (lizard).
gīdī	a. cowardly, subservient.	gōin	s. f. nīlgāṣ; antelope.
gijjh	s. f. a vulture (pl. gijjhī).	gōj	s. m. an eel-shaped fish (mus taccmbilu armatus).
gilā	s. m. complaint.	gōkhru	s. m. a bracelet with rough surface.
gilāl	s. f. long-tailed thin lizard.	gōkhū	s. m. (1) span from thumb to forefinger; (2) a small kind of snake.
giṇ	v. a. count.	gōl	a. round; gōl mōl, rounded, vague.
gir	s. f. kernel, fleshy part of mango, date, bēṛ, &c.	gōl	v. a. search; pres. p. gulāṇḍā.
girām	s. m. low notes.	gōla	s. m. large ball; colic; a firework.
gird nallī	s. f. the amaltās tree (enthar to carpus fistula). The seeds are used as a purgative.	golā	s. m. ball, bullet.
giri	s. f. kernel, fleshy part of mango, date, &c.	golī	s. f. small ball, bullet.
gissnī	s. f. wrist.	gōllā	s. m. slave.
giṭā	s. m. small rough stone; pebble; gravel (pl. giṭō).	gōnglū	s. m. turnip (pl. gōnglā or gonglēā).
giṭī	s. f. a cake of indigo.	gōrā	a. pale, fair-complexioned, beautiful, red (of cattle).
giṭī baddh	= to make indigo into cakes.	gōrband	s. m. neck rope to keep a camel's saddle forward.
giṭkār	s. f. chirrup (to a horse or bullock).	gōrhā	s. m. ball of carded cotton.
giṭṭa	s. m. ankle.	gōshā	s. m. cluster of flowers or fruits, especially of dates.
giṭṭak	s. f. stone of a fruit.	gōsht	s. m. flesh, meat.
giṭṭh	s. f. span from thumb to little finger.	gōt	s. f. a mixture of straw and oil-cake given as food to cattle; clan (of Hindūs).
gōbhī	s. f. cabbage.	gōṭā	s. m. gold or silver lace.
gōḍ	v. a. hoe, dig, loosen earth.	gōttā	s. m. drowning sensation.
gōḍā	s. m. knee.	gōṭh	s. m. strip of cloth sewed on to side of woman's bodice.
gōḍē bhar	a. kneeling.	gubb	s. f. pot-belly.
gōḍī	s. f. weeding, loosening earth, hoeing.	guchchhā	s. m. bunch, cluster, tassel, tangle, cross-piece at foot of churn.
gōḍī dē	= to hoe.		
gōḍrī	s. f. beggar's patched garment.		
gōgā	s. m. scone.		
gōgar	s. f. pot-belly.		
gōgl	s. f. small scone, food, bread, meal.		
gōgrā	s. m. cotton-pod.		

guddī	s. f. kite.	gungēr	s. f. a bush found in the Bār.
guddū	s. m. a fish of the snake-headed family (<i>Ophiocap halus punctatus</i>). It is insipid eating.	gunggā	a. dumb.
guddur	s. m. sweepings, rubbish.	gunglu	s. m. turnip.
gugghī	s. f. a long-necked earthen vessel (a <i>surāhī</i>).	gungun	s. m. mumbling.
guhira	s. m. male of <i>gōh</i> , lizard.	gūñī	s. f. sack, gunny-bag.
gujīrā	s. m. an eel-shaped fish which is very good eating (<i>Mastacambius pancalus</i>).	guniā	s. m. carpenter's square.
gujīhā	a. secret.	gūñj	s. f. echo.
gujī	s. f. (1) crop of a fowl; (2) matter from a boil.	gunnh	v. a. plait loosely; knead; <i>pp.</i> <i>gund dhā</i> .
gulā	s. f. roundness.	gur	s. m. religious guide (of Hindūs), revered man.
gulēl	s. f. pellet-bow.	gur	s. m. inspissated juice of the sugarcane.
gulēlā	s. m. pellet of earth.	gurāhā	s. m. a tribe of Jats.
gulgā	s. f. hair of camel's hump.	gurāhal	s. f. the house in which sugarcane juice is boiled down into <i>gur</i> .
gulgulā	s. m. cake fried in oil.	gurākū	s. m. a preparation of <i>gur</i> and tobacco.
guliar	s. m. puppy (f. <i>gullī</i>).	gurgābī	s. f. slipper.
gullī	s. f. cake, scone, bread.	gur gur	s. f. sound of a hookah; rambling.
gumān	s. m. suspicion.	gūrhā	a. deep (in colour), handsome, amorous.
gumāshta	s. m. agent.	gūrhālā	s. m. the person who boils sugarcane juice into <i>gur</i> .
gumbaṭ	s. m. bullock's hump.	gūrumm	s. m. splash; swelling on neck.
gumbaz	s. m. dome.	gussa	s. m. anger.
gumm	a. lost.	gustān	s. m. graveyard.
gummaṭ	s. m. knob on yoke.	guṭak	v. a. to laugh in one's sleeve.
guṇ	s. m. virtue, merit.	guthlā	s. m. bag of cloth.
gūnā	s. m. straw of mung and māsh.	gutt	s. f. plait of hair hanging down woman's back.
gunāh	s. m. sin, crime, fault.	guṭṭ	s. m. joint.
gund	v. a. plait (hair) <i>pp.</i> <i>guttā</i> .	gutta	<i>pp.</i> of <i>gund</i> , plaited.
gunddhā	<i>pp.</i> of <i>gunnh</i> , plaited, kneaded.	guṭṭh	s. f. corner.
gundr	s. m. (1) crease in cloth; (2) malice, spite. <i>tāḡā dī vīch</i> <i>gundr hā</i> = there is malice in your heart.	guṭṭī	s. f. joint.
gundrālā	(1) twisted, entangled; (2) malicious, spiteful.	guzāra	s. m. } livelihood, subsistence, maintenance.
		guzrān	s. f. }

II.			
hā	v. n. he was.	hakkī	a. astonished.
hā	} <i>interj.</i> yes.	hakkjā	s. m. a stammerer.
hā		haki	v. a. drive (<i>part</i> hak- lēndā; <i>pp.</i> hak- lēā).
hā		haj	s. m. plough.
hā	s. m. heart, mind.	hal	v. n. move, shake; haj jul, move along!
habb	v. n. I am.	hāl hāl	s. f. call for help or mercy.
habb	s. f. determination, brag- ging.	haladr	s. f. turmeric.
habba	adj. v. and f. all; pl. m. and f. habbe; obl. habbnā.	halat	s. m. rage, violence.
habbh	a. all pl. habbhē kūṛ marēnden = they are all telling lies).	halēh	s. f. plough beam.
hachcha	m. fault, accusation.	hāl	s. m. ploughman.
haḍḍ	m. large bone.	halkā	a. mad (of a dog).
haḍḍā	s. m. a red beetle that pray on melons cucumber &c.	halkāra	s. m. postman.
laḍḍā	s. m. epavin.	hall	s. f. beam of plough shaking.
haḍḍī	s. f. bone, splint (on horse's leg).	hallā	s. m. assault; onset.
haḍḍī kaḍḍh	v. a. show a splint (of horse).	hallā	<i>interj.</i> yes, indeed! (an exclamation of surprise).
haḍḍō	adv. altogether, at all.	halōhir	} s. f. ploughed land.
hāḥ	v. n. we are.	halvāthī	
hāḥ hāḥ	<i>interj.</i> alas!	halwān	s. m. a kind of red cloth; kid; lamb.
hāim	s. f. opium.	ham	v. n. I was.
hāimī	s. m. opium-eater.	harnai	s. f. necklace of small bells on horse or camel.
hagg	v. n. go to stool.	hārnjē	} <i>adv.</i> intentionally, on pur- pose.
hai	<i>interj.</i> expressive of dis- pleasure or pro- hibition.	hāmjō	
hai	v. n. we are.	han	v. n. they are.
hāl	v. n. she was.	hān	s. m. equality of age, similarity, match.
hāim	v. n. I was.	handqhā	v. a. wear out (clothes &c.).
hāin	v. n. they were.	handq'h	v. n. get old, be worn, wear.
hājat	s. f. need.	handh	{ v. n. (1) wear or last (as clothes). v. a. (2) hunt pig.
hakār	v. a. drive off birds from a crop.	hāndī	s. f. earthen vessel used for cooking.
hākim	s. m. ruler, magistrate.	handōla	s. m. a revolving swing.
hakim	s. m. physician.		
hakkal	s. f. shout.		

hāñī	<i>n.</i> of the same age, similar, match; <i>s. m.</i> partner in a game.	hāssā	<i>s. m.</i> laughter, smile.
hanjh	<i>s. f.</i> (<i>pl.</i> hanjhū) tear.	hassī	<i>s. f.</i> silver collar, collar-bone.
hanjīr	<i>s. m.</i> fig.	haswār	<i>s. m.</i> rider, horseman.
hanjirā	<i>s. f.</i> swelling of glands.	haswārī	<i>s. f.</i> cavalcade.
hann	<i>s. f.</i> (<i>pl.</i> hannhā) back-tooth (<i>pl.</i> hannhū).	haṭ	<i>s. m.</i> large shop.
hannā	<i>s. m.</i> the wooden part of a saddle, saddle.	haṭ	<i>v. n.</i> go back, get out of the way.
hannū	<i>s. f.</i> grinder-tooth.	haṭak	<i>v. a.</i> hinder, forbid.
happā	} <i>s. m.</i> kiss.	hāṭh	<i>s. f.</i> horse race.
happī		hāṭh	<i>s. m.</i> determination, perseverance.
hār	<i>v. n.</i> lose, be beaten.	hāth	<i>s. m.</i> depth of water up to chin; <i>n.</i> shallow.
hār	= an inseparable particle, meaning like, fit for.	hathālā	<i>n.</i> shallow.
har	<i>s. m.</i> rush of water, spate.	hatheār	<i>s. m.</i> instrument, weapon.
hār	<i>s. m.</i> the month June-July.	hathkarī	<i>s. f.</i> hand-cuff.
haran	<i>s. m.</i> ravine deer; <i>f.</i> harnī.	hathōrā	<i>s. m.</i> hammer.
hardal	<i>s. f.</i> turmeric.	hathrādh	<i>n.</i> (land) cultivated by the landowner.
harh	<i>s. m.</i> Road, rush of water.	haṭṭ	<i>s. m.</i> large shop.
hāṭh	<i>s. m.</i> the month June-July.	hatth	<i>n. m.</i> hand, cubit (= 18 inches); <i>lo.</i> hatthe by hand.
hārī	} <i>s. f.</i> the spring crop, the rabi instalment of land revenue.	hatthā	<i>s. m.</i> (1) handle, (2) deal or sanad.
hārhi		hatthal	<i>n.</i> cow or bullock dū. cult to milk.
hariār	<i>s. m. f.</i> an animal (cow, &c.) that wanders.	hatthe pāi	<i>s. f.</i> scuffle, laying hands on each other.
haris	<i>a.</i> greedy.	hatthi	<i>s. m.</i> handle.
harmal	} <i>s. m.</i> a common weed (<i>peganum harmala</i>).	hattho hatth	<i>s. m.</i> quits, return (especially of animity).
harmul		hattho pāi	<i>s. f.</i> scuffle.
harnī	<i>s. f.</i> ravine deer.	haṭṭi	<i>s. f.</i> shop.
harnōli	<i>s. f.</i> the castor-oil plant.	hau	<i>interj.</i> meant to frighten.
harū bharū	<i>adv.</i> certainly, <i>volens volens</i> .	hāus	<i>v. n.</i> I was.
hasbi	<i>interj.</i> God protect you!	hāvē	<i>v. n.</i> thou wast.
hāse	<i>v. n.</i> we were.	hāvē	<i>v. n.</i> you were.
haslī	<i>s. f.</i> small silver collar.	hawāk	<i>v. n.</i> bark & howl (used of jackals only).
hass	<i>v. n.</i> laugh, smile.	hawān	<i>s. m.</i> animal, beast.
		hawār	<i>s. f.</i> stean.

chullh chullhā	s. f. {fire-place; } pl. s. m. { chullhi.	chūrī	s. f. bread with ghi and sugar.
chumm	v. a. kiss.	chūrī	s. f. hair of temple.
chummā	s. m. kiss.	chūrī	s. f. bracelet.
chūnā	s. m. lime.	churr	s. f. hollow, cave.
chūnḍ	v. a. plait hair in three plaits.	churṛā	s. m. the Thal breed of sheep
chunḍ	s. f. corner, angle, point of the compass; pl. chunḍā.	chusākalā	a. (f. chusākīl) passionately fond of sweetmeats.
chūnḍ	v. a. gnaw, nibble.	chutālī	num. forty-four.
chūnḍā	s. m. hair worn with plaits in front (by virgins).	chūthī	s. f. pivot; tapering-point tap-root.
chūṇḥ	s. m. pl. hair as worn by men.	chutt	s. m. bottom (of lamp).
chung	s. f. a handful; that share of the crops which was under former Governments paid to Kōtwals or incumbents of shrines.	chūṭṭā	s. m. a gall on the back of a horse or donkey.
		chūzā	s. m. chicken.
		D.	
chunj	s. f. beak of a bird; point of a knife or sword (pl. chunjā).	dā, dā dā	postp. of. s. m. way, manner, mode; mēkō dā nahī ānda = (let, the mode does not come to me), I do not know how to do it.
chuṇṇ	v. a. pick, choose.	dā	s. m. opportunity, time.
chuṇṇāl	s. f. picking, choosing.	dāb	s. f. the powdery dust on land produced by kallar or much traffic.
chunnī	s. f. a coloured sheet worn by women.	dāb	s. f. (1) upper cross-stick of a door frame; (2) a snub, a threat.
chūp	v. a. suck.	dabā	v. a. press, overawe, subdue.
chūr	s. f. dovetail (pl. chūrā).	dabb	v. a. press, bury.
chūrā	s. m. armlets on the forearm.	dabb	s. m. spot.
churanja	num. fifty-four.	dabbā	a. spotted, piebald; crooked, curved.
churh	v. x. to be ill of a lingering and painful disease. Shālā churh chūr h marē = God grant that you may die a lingering death.	dabbā	s. m. a bird trap of kānā reeds.
chūrḥā	s. m. sweeper by tribe; / chūrḥīl.	dabbal	a. (corruption of double) current (of coin).
		dabbē rāh na vanj.	= do not go by a crooked route.

dabbi	s. f. small box, match-box.	dāhar	s. f. grinder-tooth.
dabbi manjh	= a buffalo with a concave spine.	dāhar	v. a. bite (of a camel or dog or beast of prey).
dabbke	v. a. part, loudly.	dahī	s. f. curds.
dabh	s. m. a grass— <i>poa cynosuroides</i> .	dahrā	s. m. a division of the Arora caste among Kirārs.
dablā	s. m. a small round box for jewels.	dāi	s. f. foster-mother.
dabli	s. f. a snuff box.	dāj	s. m. dowry.
dābrā	s. f. small earthen grain receptacle.	dakhṇā	s. m. a caste among Kirārs.
dabrā	s. m. } a flat stand of clay	dākhṛā	a. painful, difficult.
dabrī	s. f. } on which pots are placed when taken off the fire.	dāki	s. f. vomiting, cholera.
dāchi	s. f. she-camel.	daki	} v. n. to be divided.
dādā	s. m. father's father: f. dādī.	dakk	
daddā	s. m. pod of gram.	dakk	s. m. a division, a piece, a system of doing clearance work on canals by the chherās of a village on contract.
dādḥā	v. a. strong, mighty, powerful; adv. exceedingly.	dakk	s. m. a turnip intended to go to seed.
dādḥṛhā	s. m. a bird of the hawk kind: f. dādḥṛhī.	dakk	v. a. crop, obstruct.
dadh	s. m. a long worm.	dakkā	s. m. a slice of a turnip either for immediate consumption or to be dried and stored.
dadhṛ	s. f. green sprouts of wheat or pods of gram mixed for cooking.	dakḥā	v. a. to see.
dādkā	s. m. father's father's house or family.	dakḥṇī	v. a. camel-driven.
dagg	s. m. a road (used in the north of Multān—garkh).	dakni	s. f. kettle-drum.
daggar	s. m. tract with many wells.	dai	s. m. flight of locusts; army.
daggar rāh	s. m. wide road.	dāl	s. f. pulse.
dah	v. n. fall.	dāh	s. f. (1) (pl. dāhī) the hole of an old diamond well; (2) the fat of goats, sheep, etc. extracted and boiled down to tallow.
dāh	num. ten; s. f. news.	dāh	s. f. crack in soil.
dahā	v. a. throw, place (verbal noun dhā = falling, used especially of the place where the river bank is falling from erosion).	dāh	s. f. crack in soil.
dahā	s. m. a tribe of Jats.	dāh	s. m. } a narrow cloth worn
dahākā	} s. m. a lot	dāh	s. f. } by Kirārs round the waist and between the legs especially when bathing.
dahākā		dāh	

daiūchā	s. m. a small carpet, a rag.	dapphā	s. m. } a wooden trowel
ḍambharā	s. m. a fish of the carp family (<i>Labeo rohita</i>)—the best fish in this part of the country.	dapphi	s. f. } with a round handle used for stirring sugarcane juice, rice and meat while cooking.
ḍammar	s. m. a tribe of Jats.	dar	s. m. fear.
dāṇā	s. m. grain; intensive dāṇā phakkā ; grained steel.	dar	s. m. fear.
dānat	s. f. honesty.	dār	s. m. herd of deer, flock of birds or flight of locusts.
ḍānd	s. m. bullock fit for the plough.	dar	s. f. high land silted up by a river.
ḍand	s. m. tooth.	dārā	s. m. guest house; village club.
ḍandā	s. m. tooth of rakes or combs.	darā	s. a. frighten.
ḍanda	s. m. small walking stick; step of a ladder; cross-piece; hockey-stick.	ḍarāwa	s. m. scare-crow.
ḍandāl	s. f. a wooden rake.	ḍārhi	s. f. an earthen pot for cooking (used on the banks of the Indus).
ḍandār	s. m. catch of arched pieces in saddle.	dārhi	s. f. beard, man (i.e., person with a beard).
ḍandl	s. f. milk-tooth.	darkhān	s. m. wood-pecker.
ḍandil	s. f. tooth-pick.	pakkhi.	
dāng	s. m. spot, stain, mark.	darrā	s. m. a fish common in the rivers and dhands. (Rohtee colio-Day).
ḍāngg	s. f. large staff, club.	darr darr	interj. call to sheep to come.
ḍāngg	s. m. (1) sting, bite of snake, (2) a date in that stage of ripeness when one side turns brown and soft.	darsāl	s. f. the side part of a door-frame.
ḍānggur	s. m. horned cattle.	dārū	s. m. medicine; gunpowder; spirits.
dāngl	s. f. grain-parcher's pan.	daryā	s. m. river.
ḍāngōri	s. f. small staff.	darzi	s. m. tailor; f. darzeānl.
ḍann	s. m. force, violence.	ḍass	v. a. show, point out, tell.
dann	s. f. a pile of jowar, bajra or any fodder.	dastl	a. on temporary loan.
danni	s. f. a thin wooden handle (as of a spoon (<i>dōl</i>), razor or fan or the beam of a pair of hand scales).	dasti	s. f. a kind of bracelets consisting of heads of various shape, strung on silk (<i>syn pōchī</i>).
daph	s. m. tambourine sha p s d drum.	ḍātri	s. f. sickle.
		ḍatt	s. m. a feint (particularly in wrestling).
		ḍaṭṭa	s. m. stopper, plug.

ḍatthā	s. m. a bundle of sugar-canes prepared and tied together for passing through the sugar press.	ḍhaḍḍo	s. f. a bird called the seven sisters.
dāūḍi	s. f. a fine white wheat.	ḍhāḍhi	s. m. poet, bard.
dāuṇi	s. f. } strip at foot of bed ;	dhāgā	s. m. thread, twine.
dāvāṇ	s. m. } broad head-ornament, rope by which the forelegs of an animal are tied together when grazing.	dhaggā	s. m. a bullock (fer. dhaggi).
davānā	s. m. island.	dhāh	v. a. throw down, cause to fail.
dāwar	s. m. spider.	dhāh	s. f. complaint (pl. dhāhi).
dāwarā	v. a. to tie two legs of an animal to prevent its straying ; v. n. to hobble.	dhāhā	s. m. bank, dip into river-valley from the uplands.
ḍē, dō	past p. oblique m. sing. and nom. pl. m. of.	dhāl	s. f. a wisp of fibres added from time to time to a rope that is being twisted.
ḍē	v. a. give, p. p. ḍittā.	dhāk	s. f. hip.
deā	past p. oblique masc. pl. of.	dhakk	s. f. prey, captive (pl. dhakkā).
ḍedar	s. m. a male frog ; f. ḍiḍ.	dhakk	v. a. imprison.
ḍēdhā	pres. part. of ḍekh, seeing.	dhakkā	s. m. shove, jolt.
ḍēḍhi	s. f. entrance hall, porch.	dhakoṛā	s. m. prisoner.
dēh	s. f. a village.	dhaj	v. n. decline, flow down from a slope.
ḍēh	s. f. site of deserted village ; pl. ḍēhā.	dhāl	s. f. shield (pl. dhālā).
ḍēh	s. m. day.	dhāmhun	s. m. an excellent grass, <i>Pennisetum cenchroides</i> .
ḍēhā	adv. to-morrow.	dhamm	v. n. dawn.
ḍēhō	num. all ten.	dhammi vēlō	adv. at dawn.
ḍēhri	s. f. tomb of Hindu fakirs.	dhaṇā	v. a. put to the bull.
ḍēkh	v. a. see ; pres. part. ḍēdhā ; p. p. ḍittā.	dhaṇak	s. f. a disease of wheat. In March and April the grain shrivels up and becomes black, bitter and curved.
ḍēihā	s. m. fruit of karī.	dhaṇāp	s. f. heifer fit to bear young for the first time (about 3 years old).
ḍēmbhū	s. m. a wasp.	dhāndh	s. m. great flame.
ḍēe	s. m. country.	dhandh	s. f. a lake, a depression in the ground that fills with water in the rainy season, a backwater channel.
ḍēsī	a. indigenous.	dhandhōra	s. m. proclamation by beat of drum.
ḍēvar	} s. m. husband's brother.		
ḍēr			
ḍhā	v. a. knock down.		
dhā or dhā	v. n. bathe ; p. p. dhāntā.		
ḍhaḍḍh	s. f. sounding the drum rapidly to call men together at a mourning.		

dhāndhū	s. m. strong wind.	dhārvā	n (1) that which is kept or selected. (2) that (sheaf) which is selected by the reaper as his wages.
dhāṇḍō	s. f. cow in heat.	dhārvāi	} s. m. village weighman accountant.
ḍhangg	v. a. hobble an animal.	dhārvāi	
dhāṇhā	s. m. pl. coriander.	dhass	v. a. to throw a man on his back (in wrestling).
dhāṇī	v. n. be put to the bull	ḍhatthā	v. n. pp. of dhā, fallen.
dhāṇj	s. m. rice.	dhā	v. n. fall (pp. ḍhatthā).
dhann	interj. blessed, well done.	dhā	} v. passive of dē, be given; pp. dhāñ; pres. p. dhāñdā.
ḍhann	s. f. deep pool, inn.	dhāi	
dhāṇṇwāl	s. m. cow herd. (f. dhāṇṇ-wālī).	dhēḍhī	s. f. an ear ornament consisting of a gold or a silver piper worn in the lobe, with a stud, jewelled or plain at the outer end.
dhāntā	v. n. pp. of dhā, bathed.	dhēḷje	adv. of dhā that it may be given.
dhappa	s. m. blow with both hands open.	dhōlā	a. buffalo with horns hanging down.
dhaj	s. f. heap, faction, party (pl. dhajā).	dhōlar	s. m. the reed (kāñā) of the saccharum sara, when hollow; also called kūrā kāñā.
dhār	s. f. stream, current; edge; dhārā ghinn=suck milk.	dhōḍhā	s. m. the wheel on which the rope ladder of a well is hung; also called dāj.
dhārā	s. m. robbery.	dhēr	a. much, many; pl. dhērnā.
dhārā	s. m. rough shed, cattle shed.	dhēri	s. f. heap.
dhajā	s. m. heap, faction (pl. dhajā).	dhētā	a. belonging to a daughter.
dhāraṇ	s. f. quantity weighed at one time.	dhētā	s. m. pl. the bride's people at a wedding.
dhārangā	s. m. partly consumed carcass.	dhi	s. f. daughter, bride, pupil of the eye; sōh. pl. dhīā or dhīri.
dhapath	s. f. charge on weighment.	dhiān	s. m. thought, consideration, understanding.
dhāremār	s. m. robber.	dhīḍh	s. m. belly, stomach.
dhārī	s. f. breakers; rough water. dārya dhārīā pēā marēñhō = the river is rolling in waves.		
dhārī	s. f. rough thatched shed.		
dhārī	s. f. the mode in which women wear their hair after marriage and for the rest of their lifetime.		
dharsāl	s. f. lower cross-piece of door-frame.		

dhikk	{ s. f. bellow of cow. v. n. to low softly as a cow wanting her calf.	dhrukk	v. n. run (verbal noun dhrök dhrökṛī).
dhili	s. f. delay, slackness.	dhū	s. m. smoke.
dhillā	a. loose, slack, weak.	dhūāk	s. m. place in ceiling where soot collects.
dhīm	s. f. elod (pl. dhīmā).	dhūi	s. f. anus, buttock.
dhingar	s. m. thorny twig or branches; twigs when cut.	dhūi dīngga } dhūi trūtā }	s. m. hyena.
dhingga	s. f. adjutant-bird.	dhukk	v. n. be conveyed, arrive; come home (of cattle).
dhir	s. f. side, direction.	dhūm dhām	s. f. pomp, pageantry.
dhir	postp. towards.	dhum	s. f. noise, stir, bustle.
dhiri	s. f. pl. of dhi, daughters.	dhundh	s. f. mistiness of eye- sight.
dhō	v. a. convey, carry.	dhūndh	v. a. seek.
dhō	v. a. wash (pass dhōp = to be washed).	dhundī	s. f. stuff, small boat
dhō	s. f. the handle of the large wooden rake.	dhungāṇā	s. m. a fish of the siluride family (pseudo- tropius gurua.)
dhōdhā	s. m. bannock of jowar or bajra meal.	dhupp	s. f. sun's heat; sunlight.
dhodhar	} s. m. raven.	dhūr	s. f. dust.
dhodur kā		dhur	s. f. beginning, origin. jō ahā divānā dhur dā = for he was mad from the beginning.
dhōh	s. f. back of stool	dhurā	s. m. base of spinning- wheel, cross-piece.
dhōhē	s. m. large thatched shed (pl. dhūhī).	dhuttā	a. morally bad.
dhōi	} s. m. drum (c. w. vagā).	di, dī	postp. f. sing. of.
dōi		dīā	postp. f. pl. of.
dhōiā	s. m. blank verse.	dīd	s. f. a female frog.
dhōiki	s. f. small drum.	dīdḍh	a. one-and-a-half.
dhōr	s. m. horned cattle.	diggā	s. m. a walking stick.
dhōrā	s. m. the man who feeds the sugarcane press with fresh canes.	dīgir	s. m. evening prayers; towards sunset, about 5 P. M.
dhōrā	} s. m. } a depression in the ground that fills with water in the rainy season.	dih	s. m. }
dhōi		dihār	s. f. } day-time, day sun.
dhōtar	s. m. thin country cloth.	dihārā	s. m. day.
dhrukk	s. m. jump. (c. w. mār.)	dihārī	adv. daily.
uhrangā	s. m. partly-eaten or carcass (of cattle).	dih bhār, dīh ubhār.	s. m. sunrise, east.
dhrapphar	s. m. beetle-rash.	dih bhārī	a. belonging to the east
dhrō	v. n. sink, slide.		
dhrikkhān	s. carpenter (f. dhrikkhānī).		

dih lāh	s. m. sunset, west.	dōḡh	s. m. the revealed eggs of a piece of cloth; badly woven cloth which is all warp and no wool.
dilā	s. m. a rush that grows in marshy ground. It is inferior fodder, ripe m u r a k grass.	dōh	s. m. fault, sin, blame.
dilāhī	a. belonging to the west.	dōhar	s. f. second ploughing; doubled cloth.
dilh	s. m. clod.	dohāvā	s. m. a milking vessel.
dilhā	s. m. west.	dōhrā	a. double.
dillā	s. m. an earthen water pot. (gharrā) used on the Indus and in Dera Ghazi Khan.	dōhrā	s. m. verse.
ḡimmaḡ	s. m. a fish of the Siluridae family (callichthys chichra).	dōhtrā	s. m. daughter's son (f. dōhtrī).
ḡingga	a. crooked, upside down.	dōi	s. f. a small wooden spoon.
ḡirāḡ	s. f. husband's brother's wife.	dōi bagg	s. m. (lit. the spoon, heron) the spoon-bill (platalea leucorodia).
ḡisāwar	s. f. distant country of trade.	dōkā	s. m. a date in the second stage of ripeness.
ḡiss	v. a. be visible.	dōkhar	a. old.
ḡittā	v. a. p. p. of dō, given.	dōkhilā	s. m. an earthen mortar for husking grain.
ḡittāhā	v. a. p. p. of dōkh, seen.	dōlā	s. m. arm above the elbow; a kind of fish, weighing up to 10 lbs.
ḡivhār	s. f. daytime, day.	dōlī	s. m. earthen vessel.
ḡiwā	s. m. lamp.	dōlī	s. f. small earthenware vessel; litter.
ḡiwāla	s. m. bankrupt.	dōlī	s. f. upper part of leg of quadruped.
dō	} postp. towards, in the direction of; Rāvī	dōm	s. m. bard, musician, mirāsī (f. dōmī).
dō		dōmḡ	s. f. female of musician caste.
doakk	a. having two teeth; four years old (of camel).	dōr	v. m. run.
doālā	postp. round about.	dōr	s. f. cotton rope.
dōbā	s. m. } lump of mud used	dōrā	s. m. } double, twofold.
dōbl	s. f. } for building a mud wall.	dōr	s. f. }
dōḡā	s. m. poppy-head, cotton pod.	dōrā	a. deaf.
dōḡar kā	s. m. a raven; also called rohalā kā (a mountain crow).	dōrā	s. m. string, cord, line on clot.
		dorāṭṭa	s. m. mortar.
			s. m. well with wh.

dōtā	s. m. a young profligate.	dubār	v. n. to water the land a second time.
dotahl	s. f. doubled cotton shawl.	dubbā	s. m. a depression in the ground filled with water, pond.
drabh	s. m. a strong coarse grass (<i>Leptochloa cynosuroides</i>).	dubblā	a. thin (of an animal).
draghēr	v. n. to lengthen, protract.	ḍubh	v. n. be milked, <i>p. p.</i> ḍuddhī.
dragrī	s. f. a chapātī baked on one side only.	ḍuddh	s. m. milk.
drākh	s. f. grape, vine.	ḍuddhī	<i>p. p.</i> of ḍubh, milked.
drakhān	s. m. carpenter.	ḍuh	v. n. milk.
drakhān pak-khl.	s. m. wood-pecker.	ḍuhā	num. both.
dramman	} s. f. a kind of soil consisting of a thin layer of clay with sand immediately below.	duhū	postp. towards.
drammar		dūin	} a. f. after its second calf (of a cow).
drigghā	a. long.	dūjhin	
drighōrā	a. somewhat long.	dūjhā	a. second.
drōhai	s. m. rubbing the palm of the hand against the face of a person, which is a very grave insult. It is an aggravated form of buljā.	dukān	s. m. workshop of artificer.
drōhi	s. f. an oath.	ḍukh	s. m. pain, distress.
drōk	verbal noun running, a rush.	ḍukh	v. n. pain, ache, smart, smoke.
drōkrī	dim. of drōk, a rush, a run.	dukh	v. n. to smoulder or smoke.
drōkrī mār	= to make a rush or run.	dukhā	v. n. to fumigate.
drōr	v. n. run.	dukk	s. m. the eye of a needle.
drūh	v. a. drag along the ground, drag into Court (verbal noun druhal = dragging).	ḍukkarā	s. m. two cowries.
drukk	v. n. to run.	dukkī	s. f. a flat pendent of gold worn hanging to a necklace of silk.
rumlā	s. m. a collection, a horde.	ḍuli	v. n. be shaken.
rā	s. m. a fish of the carp family (<i>barbus chrysopterus</i>).	dumb	s. m. (<i>lit.</i> tail) an ear of jowar.
	num. two.	dumbā	s. m. the piece of wood which prevents dirt from falling into the hole in which the <i>chakli</i> of a Persian wheel works.
	s. f. boat.	dumbā	s. m. fat-tailed sheep.
	s. f. blessing (a. w. ākh).	dumbir	s. m. the person who divides the grain at the threshing floor.
		gumāl	s. m. junction of rivers.
		dūnā	a. double.
		dundā	a. having two teeth; about 2½ years old (of cattle).
		gūndā	} s. m. } boat, skiff,
		ḍūndī	

hawēli	<i>s. f.</i> enclosure with dwelling-house.	hiḍka	<i>s. m.</i> hope, expectation, the daily allowance of food given to an animal.
hazār	<i>num.</i> thousand.	hid	<i>s. f.</i> hiccough.
hā	<i>v. n.</i> he is.	hiḍkōra	<i>s. m.</i> catching of the breath when dying; death-rattle.
hā	<i>v. n.</i> thou art.	nih	<i>s. f.</i> side-rail of a bedstead.
hā	<i>interj.</i> expression of displeasure.	hijāb kabūl	<i>s. m.</i> marriage-ceremony.
hā ī	is to thee.	hijrā	<i>s. m.</i> eunuch; hermaphrodite.
hēkal	<i>s. m.</i> boar (<i>from</i> hēkil).	hikallā	<i>a.</i> alone.
hekaiṭhā	<i>a.</i> together.	hikārā	<i>a.</i> single, thin.
hekk	<i>num.</i> one.	hikk	<i>s. f.</i> chest.
hekkā	<i>a. m. and f.</i> one and the same.	hikk	<i>num.</i> one; <i>pl.</i> hikk = some, others; <i>obl.</i> hikk nā or hikkṛē.
hekk lāg	<i>a.</i> continuous; <i>adv.</i> continuously.	hikk	<i>v. n.</i> drive on.
hekkō jahi	<i>a. f.</i> } of one and the same kind.	hikke	<i>conj.</i> either, or.
hekkō jehā	<i>a. m.</i> }	hikko	<i>a.</i> only one, alone, one and the same; <i>f.</i> hikkā, <i>pl. m.</i> and <i>f.</i> hikke.
hekkō kujjh	<i>a.</i> all the same.	hikko kujjh	<i>pron.</i> all the same.
hērhā	<i>s. m.</i> the striated bush-babbler (a bird).	hikkṛē	<i>obl. pl.</i> of hikk some.
hēṭh	<i>post. p.</i> (with do) below, beneath, under.	hikrā	<i>a.</i> single.
hōṭh	<i>adv.</i> below, low down.	hil	<i>s. f.</i> a soft wind (<i>pl.</i> hilā).
hōṭhā	<i>adv.</i> below.	hilāvi	<i>s. f.</i> the act of making familiar, the fee (one pice) paid to a herdsman when a new animal joins the herd.
hōṭhā	<i>a.</i> low-lying; lower.	hī hujjat	<i>s. f.</i> pretences, subterfuges.
hēza	<i>s. m.</i> cholera.	hill	<i>s. f.</i> (<i>obl.</i> hilli; <i>pl.</i> hilli) kite.
hl	<i>pron. obl.</i> this; <i>pl.</i> lnhā.	hill	<i>s. n.</i> become accustomed to, become tame.
hībo	<i>s. f.</i> splashing water over one another in sport.	hilltar	<i>s. f.</i> habit.
hībō	<i>s. f.</i> a circular dance danced by jats at weddings, &c.	himm	= is to me or by me.
hichch	<i>v. n.</i> to be a sharer, to go shares in a thing especially in an animal to be killed for food (similar to a mutton club).	himmat	<i>s. f.</i> strength of body; coercion.
hiḍak	<i>v. n.</i> expect, hope (<i>parāē tarketō hiḍkdā</i> hē = he hankers after the property of others).		
hiḍḍak	<i>s. f.</i> hope, expectation.		

hln	v. n. they are.	hōr	v. a. forbid ; roughen the face of a mill-stone.
hīṇā	a. weak ; deficient.	hor	pron. other.
hīṇak	v. n. neigh of horse.	hor	conj. and.
hīndī	s. f. the indigenous dialect and character.	hōrā	s. m. tool for roughing mill-stones, the man who roughens mill-stones.
hīndwāṇa	s. m. water-melon.	hōrī	p. l. suffix of respect, e. g. malik hōrī = his honour the malik ; oḥl. hōrā.
hīng	v. n. bray (of donkey or mule).	hōrnā	oḥl. pl. of hōr, others.
hīnkār	s. m. neighing.	hōsā	v. n. I will be.
hīnne	is to them.	hōsē	v. n. thou wilt be.
hīr	s. f. the heroine of the poem of Hīr and Rānhjā, born at Jhang.	hōsī	v. n. he will be.
hīra	s. m. greed.	hōsīn	v. n. they will be.
hiss	is to him or by him (saṭṭ laggi hiss = a blow reached him) (vaddhi ghiddhi his = bribe has been taken by him).	hōsō	v. n. you will be.
hisse	is to us.	hōsū	v. n. we will be.
hīthār	s. m. lowland.	hōṭh.	s. m. lip.
hivve	is to you.	hū	s. m. God.
hō	v. n. become, p. p. hōēā.	hū	interj. yes, don't do that ! sound used to stop a bullock.
hō	v. n. you are.	hubb	s. f. pain in the chest and sides felt on breathing. (mō dī hubb nikkil pēiē = I have got a hubb.)
hochchha	a. quarrelsome over trifles.	hubblā	s. f. pl. strangles.
hōḍ	s. f. violent opposition.	huḍak	v. n. limp.
hōē hōē	interj. ty ! ty ! s. f. shame, disgrace.	huddā	s. m. charm repeated over snakes.
hōk	s. m. pant.	huddh	s. f. stroke with the point of a stick or weapon, shaft a cart.
hūk	v. n. pant, be out of breath.	hujjat	s. f. frivolous argument.
hōk	v. a. proclaim.	hujjatī	s. m. wrangler.
hōka	s. m. proclamation.	hujrā	s. m. small room attached to mosque for the use of strangers.
hōl	s. m. fear.	hūk	s. f. fame, renown, news.
hōl	v. n. be afraid or distressed.	hukam	s. m. order.
hōlā	a. having shaking horns which hang along the cheeks ; f. hōll.	hukk	s. m. owl.
hōlā	s. f. pl. green pulse parched.	hukkā	s. m. pipe.
hōla	a. light, gentle.		
hōlā	adv. gently.		

hukrā	s. m. small pipe.	ikāiḥ	num. sixty-one.
hulārā	s. m. striking or throwing with a sweep of the arm; a long swing; publicity.	ikalia	a. alone.
hull	s. f. fame.	ikattī	num. thirty-one.
hullā	s. m. laboured breathing.	ikvanja	num. fifty-one.
hullar	s. m. great flood.	ikvī	num. twenty-one.
hun	adv. now.	illā	s. f. disease, disreputable conduct, bad habit, vice.
hunālā	s. m. surety, the rabi instrument of land revenue.	illī	a. ill-behaved.
hundāwan	s. m. discount on draft.	in	v. n. they are.
hundl	s. f. draft, bill of exchange.	indā	a. his, her, its.
hūng	v. n. groan; yell.	indariatthī	s. f. an animal that gives milk without bearing young; malformed.
hūng	s. f. yell of jackal; groan.	indrijau	s. m. a black kind of barley with thin grains, considered malformed.
hungāra	s. m. assent.	inhā	pro. dem. pl. out, these.
hunh hunh	interj. call to camels to get up or go on.	inj	adv. thus.
hūr	s. f. nymph of Paradise.	innō unnō	adv. on both sides, round about.
hurak	v. a. threaten to hurt or bite (said of an animal).	innu	adv. hither.
hurr	s. f. cry made to frighten birds.	inte unte	adv. on both sides, round about.
hush	interj. exclamation to camel to make it sit down.	ird gird	adv. and post. p. all round.
hūsh	s. m. a stupid ignorant fellow.	irk	s. f. elbow; pl. irkā .
huss	s. f. sultriness.	is	pro. dem. obj. this.
!	adv. now.	ishak	s. m. love, passion, desire, hobby.
!	pronom. . .	ishkanja	s. m. catch for steel (of flint-and-steel).
!	pron. obj. I.	ishtand	s. m. deceit, treachery; dāḡhe ishtand bādhe . He devises great deceit.
ich	pastp. in.	ishtandī	a. traitor; vaddā ishtandī hē . He is a great traitor.
idde	adv. hither.	isse	pronom. off. we, us.
idā	a. on this side.	ishūhā	s. m. sitting with buttocks on heels.
ihō	a. this very.	itrōkā	a. of this year.
ihō jēhā	pron. adj. the same as this; f. ihō jahl .	itth	} adv. here.
ijāb kabūl	s. m. marriage-ceremony.	itthā	
ijēhā	pron. a. such as this	itthe	} adv. just here.
ijēhā kēhā	a. so—o, not much good; f. ijahl kahl .	itthei	

ittī s. f. lot of a vessel.
 itti pron. a so big.
 ittīā pre. a. so much as this.
 itwā pron. a. so large a share.
 itwāri adv. this year, this time.
 jwā adv. thus.

J.

jā s. f. place; abl. jā; pl. jā.
 jā imperative of vanj, go.
 jabāb s. m. answer.
 jāch s. f. estimate, trying, skill.
 jādā s. f. mane of horse.

jadd } conj. rel. when.
 jadḍā }
 jadḍā s. m. a man with a broken leg, a lame person.

jaddan conj. rel. when.
 jadḍi s. m. agnate.
 jāeā pp. of jann; brought forth.

jāg s. f. acid substance put into milk to curdle it, wakefulness.

jāg a. n. be kindled, awake.
 jāgā v. a. kindle, awake.
 jāgāt s. f. toll, duty, octroi.
 jāgg s. m. world.
 jāgir s. f. revenue assignment.
 jāgrātā s. m. keeping awake all night.

jahā s. m. hedgehog.
 jahī pron. f. of jeha, of which sort.

jahl s. f. hedgehog.
 jājmān s. m. customer.

jakhā v. a. to deceive, to joke with.

jakh } s. f. nonsense; jakh na
 jakhār } mār. Do not talk nonsense.

jakhar s. m. hurricane.
 jāl } s. f. a tree, (salvadora
 jālī or jālh } oleoides); pl. jāli.
 jāv s. m. net.
 jāi v. n. stop, go slowly, be late.
 jāi v. m. to endure, to be patient.
 jāiā s. m. cobweb, niche in a wall.

jalam s. f. leech.
 jāhōṭā s. m. a small jāh tree.
 jāi s. f. small net.
 jāti s. f. haste, speed.
 jān s. m. a title of respect among jats who originally came from Sindh.

jāmā s. m. cloth.
 jāmandrū a. congenital.
 jāmaṇā s. m. vessel in which milk is curdled.

jamb v. n. await; kei diharē jamb. wait a few days.

jambī s. f. a beggar's valet.
 jāmbjamb interf. come often.
 jāmbūr s. m. pincers.
 jāmkī s. f. a small tube attached to gun-stock for extinguishing the troṇa (match).

jāmnī s. d. (pp. jāeā) bring forth young.

jāmm v. n. be born, be thick, frozen; stay, stick, curdle (of milk), sprout (p. p. jāeā).

jāmbvanj wait a bit

jaṇ s. m. (1) lit man, an individual.
 (2) the inhabitants of a village or Basti.

jāṇ v. n. know, think; pp. jāṭā.

janā	s. m. man, person, husband; f. janī.	jūtā	v. a. & p. of jān, known, thought.
janāni	a. female, feminine, woman.	jatākā jatkā	} a. of villages, rustic.
janāzā	s. m. verses recited at grave.	jaṭhuttur	s. m. husband's elder brother's son.
janḍ khand	s. m. ivory.	jatt	s. f. goat's hair.
janḍ	s. m. } the tree (<i>prosopis</i>	jatt	s. m. peasant, name of a tribe; f. jattī).
janḍi	s. f. } <i>spiciosa</i>).	jatt	} s. m. camel-driver; f. jattī.
janḍi	s. f. a small janḍ tree.	jattwāl	
janḍrā	s. m. padlock, lock, large wooden rake, the gable wall of a house.	jau	s. m. barley.
janḍri	s. f. small padlock.	jāvvaṭ	s. f. measure of cloth = 16 hatth or 8 yards.
jāne	conj. namely, i. e., that.	jawāh	s. m. a plant (<i>albugi maurum</i>); camel thorn.
janggal	s. m. forest; out fields, <i>obl.</i> janggal; <i>loc.</i> janggil.	jawāi	s. m. son-in-law.
janggh	s. f. leg; pl. jangghā.	jawāl	s. f. wheat with barley mixed with it.
jangghi	s. f. driving stick of a plough.	jāwātrā	s. m. son-in-law.
jāngli	s. m. bjar.	je	conj. if, that, because.
janī	s. f. woman, female person, wife.	jē	pron. rel. <i>obl.</i> who.
janj	s. f. marriage-procession, the company that attends the bridegroom at a marriage; pl. janjī.	jēdā	pron. rel. as large as, like, equal to.
janjiri	s. f. chain.	jēdē jēdō	} adv. from or in which direction.
janju	s. m. Brahminical thread.	jēhā jēhā	} pro. rel. as, f. jahi, a little, rather; also used as an affix, e. g. jēhā = like this, uje hā = like that, jeje hā = like whom, keje hā = like what, k ā l ā jēhā = blackish.
janṇ	v. (1. bring forth young; <i>pp.</i> jāeā.	jēkar	
janṇe	conj. that is to say.	jēkhāna	conj. if.
jāp	v. a. to become known; to become manifest, to appear.	jerha	s. m. jail.
japphā	s. m. seizing, embrace (s. m. mār or pā).	jēth	pron. a. rel. who, which.
jār	s. m. a lover.		s. m. the month May-June & husband's elder brother.
jārā	s. m. a twin.	jēthā	a. best, first.
jarr	s. f. root; pl. jarrā.	jēthā palēthā	a. first-born.
jas	s. m. praise.	jētōri	conj. until.
		jhabārū	a. wet.

jhabb	<i>ad. v.</i> quick.	jhandā	<i>s. m.</i> } flag, standard.
jhabb	<i>v. a.</i> soak (cloth).	jhandī	<i>s. f.</i> }
jhabōl	<i>s. m.</i> a tribe of river dwellers.	jhangg	<i>s. m.</i> } grove of trees.
		jhangl	<i>s. f.</i> }
jhāg	<i>s. f.</i> a ford.	jhār	<i>s. m.</i> flock of birds.
jhāg	<i>v. n.</i> (1) to ford. (2) to pass through a village (used of small <i>pox</i>). māl rānī jhāgl khārē, the small <i>pox</i> has passed through (the village).	jhār	<i>s. m.</i> trees (used of all kinds of large trees).
jhagg	<i>s. f.</i> foam.	jhār	<i>v. a.</i> sweep, thresh, clean.
jhaggā	<i>s. m.</i> small <i>churning</i> -stick, coat.	jhār	<i>s. m.</i> large cloud.
jhajjharī	<i>s. f.</i> charge on marriage.	jhār	<i>v. n.</i> ooze (of water).
jhakk	<i>v. n.</i> be afraid, shrink.	jhār	<i>s. m.</i> jungle.
jhālār	<i>s. m.</i> Persian wheel on bank of a stream.	jhār	<i>s. m.</i> wild cat.
jhāl	<i>v. a.</i> to stop, to support, to endure.	jhār	<i>s. f.</i> cloud, moderate rain; jhārīā laggiā, it is raining.
jhāl	<i>s. m.</i> jungle, beam across well on which the Persian wheel rests.	jhārī	<i>s. f.</i> bush, especially a thorny plant of any kind.
jhālā	<i>s. m.</i> a blast of wind, especially a hot westerly wind that scorches the rabi crops.	jhārōt	<i>s. m.</i> useless old female camel.
jhallaṇ	<i>s. m.</i> <i>lit</i> a support, the beam fixed across the centre of the mouth of the well which supports the <i>laṭh</i> .	jhāṭil hīl	<i>s. f.</i> snatching kite of a dark colour.
jhālū	<i>s. m.</i> a division in a field made for irrigation purposes.	jhāṭṭ	<i>s. f.</i> snatch (<i>s. w.</i> mār).
jhamb	<i>v. a.</i> card cotton.	jhāṭṭ	<i>s. f.</i> a grove of date palms.
jhamb	<i>s. f.</i> rain blown by the wind, a storm of wind and rain.	jhāṭṭī	<i>s. f.</i> snatch (<i>s. w.</i> mār).
jhāmbār	<i>s. m.</i> branch.	jhāwar	<i>s. f.</i> a slight shower.
jhāmbū	<i>s. f.</i> cotton-carding stick.	jhēr	<i>v. a.</i> to quarrel or argue with.
hand	<i>s. f.</i> the first hair that grows on a child's head.	jhērā	<i>s. m.</i> quarrel, riot.
		jhikkā	<i>a.</i> low, deep.
		jhingār	{ <i>s. m.</i> creaking noise. { <i>v. n.</i> to creak.
		jhīralū	<i>a.</i> quarrelsome.
		jhīrk	<i>v. a.</i> scold, (<i>part.</i> jhīr-kendā).
		jhōk	<i>s. f.</i> village, hamlet, temporary settlement.
		jhōlā	<i>s. m.</i> strong wind, gust.
		jhōl	<i>s. f.</i> lap, skirt of a wearing apparel used as a bag; as much grain as can be carried in a jhōl.
		jhōmpā	<i>s. m.</i> thatched hut.

jhōmrī	s. m. a member of a jhummar.	jinas	s. f. trap; kind.
jhōṭā	s. m. (rem. jhōṭ or jhōṭī) an adolescent buffalo up to 2½ years.	jind	s. f. life, soul.
jhuggā	s. m. hut, house.	jie	pron. rel. obl. whom, which.
jhuggī	s. f. thatched hut; hovel; lean-to shed tent of gipsy.	jīāmā	s. m. wild animal (especially a noxious animal).
jhūjhā	s. m. the last picking of a cotton field.	jītar	v. n. to wait, to be patient.
jhullī	s. m. patchwork of rags used as tent-covering.	jīthāl	conj. rel. wherever.
jhumār	s. m. } a circular dance of men.	jīṭnā	pron. rel. as much.
jhummar		jīṭhe	conj. rel. where.
jhummir	s. m. } something given by the seller in addition to the thing sold;	jīṭī	} pron. rel. however large as much as.
jhūngā		jīṭiā	
	s. m. low in the withers	jīṭwā	pron. rel. as large a share as.
jhūrā	s. m. the knot into which sikhs or lābā-nās tie their hair, lit. clenched fist.	jīwar	v. n. be absorbed (as water in earth) permeate
jhūrī	s. f. the payment made to a landowner for permission to sink a well or to break up land.	jīwā	conj. rel. as.
jhūrī		jīwā tū	interj. mayest thou live
jhūtā	s. m. swinging motion; nod.	jō	pron. rel. who, what
jī	interj. Sir, Madam.	jō	v. n. yoke (bulllocks)
jī	v. n. live.	jōa or jutta	infinitive jōvan; fut. jōsā; part. jōendā.
jibbh	s. f. tongue (pl. jibbhā).	jō	s. m. barley, obl. pl. jawā.
jiddā	pron. rel. as big as.	jōār	s. f. great millet; pl. jōārī.
jidda	conj. rel. whither.	jōhan	s. f. vigour of youth.
jihā	pron. rel. as.	jōḍal	s. f. oats, a weed like oats (also called chhipakni).
jikur	conj. rel. as.	jōē	s. f. wife.
jikun		jōg	s. f. pair of oxen.
jip	v. n. conquer (used with kōlō); pp. jittā.	jōgā	adj. fit, able, capable.
jīn	adv. wherever, (obl. jinnō and jinnū, from wherever, or whencesoever).	jōgā	post. p. for, on account of.
	jīn vanjā tādī marzi, you can go wherever you please.	jōkar	} s. m. the rope or thong by which the yoke (panjālī) is fastened to the beam (haleh) of a plough.
		jukkar	
		jōkhā	s. m. a fireman; the man who feeds the fire while sugarcane juice is being boiled.
		jōkhiō	s. m. risk.

jōr	s. m. joint; total.	kābali	qēm-s. m. hornet.
jōr	v. a. join, add up, fabricate	bhū	
jōrā	v. a. pair, couple, both wheels on a well.	kāball kikkar	s. f. cyprus shaped acacia.
jōrā	t. v. arch of saddle consisting of two wooden arches pinned together.	kabar	s. f. grave, tomb; pl. kabrā.
jōrī	s. f. (1) pair, couple. (2) a set of indigo vats.	kabār	s. m. bājra straw.
jū	v. n. start, go.	kabārā	s. m. apparatus.
jūlā	s. m. (1) the upper horizontal bar of a bullock yoke. (2) responsibility. mēda jūlā lēdē gal hē, my responsibility is on your shoulders.	kabar gustān	s. m. graveyard.
jummā	s. m. Friday	kabhā	s. m. family, wife.
jun	s. m. a meal at a wedding, a wedding breakfast or dinner.	kabūtār	s. m. pigeon.
jupp	v. n. be yoked (of bullock); <i>pres. p.</i> jupdā; <i>fut.</i> juppsī; <i>p. p.</i> jutta.	kachāwā	s. m. camel-pannier.
jur	v. n. be joined.	kachchā	v. a. unripe, raw, incomplete.
jūrā	s. m. queue of hair.	kachchā	s. m. new alluvion, land subject to inundation.
jurrā	s. m. small falcon.	kachchh	v. a. measure (by length.)
jusāg	s. m. a common weed the leaves of which are boiled as greens.	kachchh	s. f. armpit, measure (pl. kachchhā).
jussa	s. m. body.	kachchhā	s. m. side of a boat.
jūth	s. f. leavings of a meal.	kachchhī	s. f. riverain, river valley, the alluvial valley of the Indus.
jutti	s. f. shoe.	kachnār	s. m. a tree (<i>Boehavia rupestris</i>).
K.		kachōri	s. f. pastry.
kā	s. m. crow.	kachūpi	s. f. hair of temple.
kābāl	s. m. the rete or network fibre that is formed round each "petiole" or leaf stem of the date palm. It is used for making ropes.	kaḍā	} <i>adv. int.</i> when?
		kaḍḍan	
		kaḍḍō	} <i>adv.</i> some time, at any time.
		kaḍāhā	
		kaḍāhī	} <i>s. f.</i> wall; <i>pl.</i> kaddhā.
		kaddh	
		kaḍḍh	v. a. pull out, take out, expel, put out; <i>pp.</i> kaḍḍhā.
		kade	<i>adv.</i> sometime or other.
		kade kade	<i>adv.</i> sometimes, other times.
		kaḍī	<i>adv.</i> sometimes.
		kaḍōkṇa	{ <i>a.</i> of what time of some time. <i>adv.</i> long ago, for long time.
		kaduṇ	
kābālī	<i>adj.</i> from kābāl, foreign, applied to strange varieties.	kaffan	<i>adv. int.</i> when?
			s. m. grave clothes.

kāgul	s. m. }	paper.	kakuhā	s. m. sandpiper.
kāgut	s. m. }		kal	s. f. trigger of gun.
kāh	s. f. (1) a grass (saccharum spontaneum);		kālā	s. m. thief (slang).
	(2) the stick that supports the pār- chhā of a well.		kājā	s. black.
kāh	s. f. nettle.		kalām	s. f. charm, charm repeated over snakes, the Muhammadan breed.
kāhā	a. black (of horse).		kalāsh	s. poor, distressed.
kahē	pron. obl. of kōi—some one.		kalatthū	adv. day before yesterday.
kahī	s. f. matlock.		kalāut	} s. m. a singer
kahī	pron. obl. of kōi—some one.		kalāwat	
kahī	a. inter. f. of kēhā. what sort of?		kalōja	s. m. liver.
kāhlā	n. weak, cowardly.		kāhōlā	s. m. } earthen cylinder
kāl	pro. a. any, some.		kāhōlī	s. f. } for storing
kāj	s. m. (1) a wedding		kalī	s. f. bud.
	(2) an act or deed.		kālkarach- chhī	s. f. king-crow.
kājī	v. a. cover.		kalī	adv. yesterday.
kājā	s. m. antimony, eye paint.		kallam	s. f. pen.
kākā	s. f. chattering like a crow, brook of raven.		kallar	} s. m. manure, barren ground saturated with salt, earth salts.
kakk	s. m. a stalk of grass.		kallur	
kakkā	a. chestnut (of a horse), yellow pure, mere, unmixed, (of sand). mōdī zāmin kakkī rāt hē = my land is mere sand.		kallar shōr	s. m. earth impregnated with salts.
kakkar	s. m. frost, hoar-frost, ice.		kalih	adv. yesterday.
kakkar	s. m. a kind of snake.		kalihā	a. alone.
kakkh	s. m. grass, naturally growing lodder, stalk of grass.		kalihōkā	a. of yesterday.
kakkhā lādī	s. f. an insect that lives in a nest made of stalks of grass.		kalimī	a. crystallized (salt-petre).
kakkō	} s. f. heated sugarcane juice.		kālīrā	s. m. black back.
kakkyō			kalrāchhī	} s. f. land impregnated with salt.
kakkrā	adj. lightish-coloured (of human hair).		kalrāshī	
			kalwattar	} s. m. } saw.
			kalwattī	
			kamā	v. a. or u. work, earn; p. f. kamatta.
			kamān	s. f. bow; pl. kamānā
			kamānd	s. m. sugarcane.

kamand	s. m. a rope by which date-pickers climb the palm trees.	kanḍhā	s. m. invitation to a wedding.
kamangar	s. m. bow-maker.	kandh	s. f. bank of river, river-ain.
kamānhār	s. m. like a bow, crescent moon.	kanḍī	s. f. small scales.
kamalta	v. a. or n. pp. of kamā, earned.	kanōrā	s. m. mat-weaver.
kāmb	s. f. bent stick used as tent-prop.	kangāl	a. poor, distressed.
kamb	v. n. shake.	kanggaṇ	s. m. bracelet, bangle, ring.
kamlā	a. foolish, silly.	kanghī	s. f. (1) comb; (2) a fish of the perch family (ambassis boriculā).
kamm	s. m. work, business.	kangrē	s. f. back-bone, sharp ridge.
kammal	s. f. fine blanket.	kāngri	s. f. bajra stalks.
kammī	s. m. labourer, village menial, artisan.	kaṇī	s. f. smut in grain crops.
kammīlānā	s. m. menial's due.	kānī parī	} s. f. a fish of the notopteridae family (notopterus kaprai), insipid eating and very bony.
kammkōs	s. m. shirker.	kānī baṭī	
kaṇ	s. m. outturn of (crops).	kaṇī	s. f. drop (pl. kaṇīā) rain, slight rain.
kāṇ	post. p. (with de), for, for the sake of.	kānī	s. f. pen, small spear, pl. kānīā; ishik māhī dō mēkū kānīā marīā = the love of māhī has pierced me with spears.
kan	post. p. to, upto, with mō kan = to me, with me.	kanj	a. barren.
kāṇā	a. one-eyed.	kanjī	s. f. a ceremony of congratulation performed by Hindus in the 6th or 7th month of pregnancy.
kānā	s. m. (1) stalk of sar grass; (2) a linear measurement in use among agriculturists, being equal to 3 karaṁs or 16½ feet.	kanjhā	a. late, out of time.
kaṇak	s. f. wheat; pl. kaṇkā.	kānjhā	s. m. butter-milk and water.
kanāl	s. m. an eighth of an acre equal to 20 marlās.	kānjiṇ	s. f. (pl. kān[īn]) the upper horizontal beam of a Persian wheel.
kanār	s. m. cold (of quadrupeds).	kanjkā	s. m. tassel.
kānch	s. f. tight drawers worn by players in a game.	kanjūs	a. miser.
kaṇḍ	s. f. back; pl. kaṇḍā.	kaṇ maṇ	s. f. drizzle.
kaṇḍā	s. m. (1) thorn; (2) the jaṇḍ tree (prosopis spicihora).	kann	s. m. ear.
kāṇḍā	a. greater, larger.		
kandh	s. f. wall.		
kāṇḍh	v. a. to invite to a wedding.		

kannī	s. f. border, margin.	karāh	s. m. } a sweetmeat.
kannū	past. p. from.	karāhi	s. f. }
kanōrā	s. m. the rope that runs from the axle (bhurjal) of the horizontal wheel (chakkal) of a Persian wheel to the bullock yoke (panjālī) and which prevents the bullocks from breaking out of the circle in which they move.	karāhi	s. f. grain parcher's oven.
		karāk	s. f. a bird, a tern.
			v. n. crack as of thunder or a falling tree or a broken vessel, sound.
kanūnī	s. f. the hole of the ear.	karangā	s. m. partly consumed carcass (of cattle).
kapāh	s. f. cleaned cotton.	karāwā	s. m. a field watchman during the ripening and harvesting of the crop, paid by a share of grain.
kāpl	s. f. cutting, reaping, wages for reaping.	karōā	s. m. a large distributary channel from a canal.
kapōtr	s. m. a bad son.	kārā	v. n. heat (milk).
kapp	v. a. cut, reap.	karheō	s. m. a lineal measure equal to 2 paces or $\frac{1}{2}$ feet, karam.
kapp	s. m. cut; breach.		
kappar	s. m. (1) bare hard soil; (2) a shoal in a river.	karī	s. f. rafter.
kaprā	s. m. cloth.	karī	s. f. ring; anklet.
kaprō vattāō	clothes were changed—public mark of marriage.	karīh	s. m. the tree <i>capparis</i>
gōō.		karītā	} <i>aphylla</i> .
kār	s. f. work, business.	karj	s. m. debt.
kar	v. a. do, make; p. p. kītā.	karjāi	v. a. indebted.
karā	s. m. bracelet, bangle.	kark	s. f. clack of hen.
karā	s. m. (1) a ring, a ring of water sprinkled or drawn with a stick round a person or a corn heap, to keep off jins or noxious reptiles; (2) a circular handle; (3) a noise laggl karā karēndī hō = that which is struck makes a noise.	karḥumma	s. m. turtle.
		karḥā	s. m. the common teal (<i>em. karji</i>).
karāh	s. m. a shovel drawn by bullocks.	karḥummā	s. m. a creeping plant with orange like fruit (<i>citrullus colocynthis</i>).
karāh	s. m. a shallow iron pan used for boiling sugarcane juice when making gur.	karu	s. m. 66 inches.
karāh		karummal	s. f. fresh shoots of karī.
karāh		karuz	s. m. debt.
		karvilū	s. f. a plant (<i>capparis horrida</i>) the fruit is made into pickle.
		karza	s. m. loan, debt.
		kasāi	s. m. cotton-scutcher, butcher; f. kasōṇ.
		kasar	s. f. change, flaw, defect, loss, profit, difference, want, deficiency.
		kasōṇ	s. f. female of the kasāi caste.

kash	<i>v. n.</i> urge on.	kau	<i>s. m.</i> wild olive (<i>olea cuspidata</i>).
kashshak	<i>s. m.</i> rope of arch of saddle.	kauḍī	<i>s. f.</i> a game played by boys; small shell used as money or as an ornament for animals property.
kasīda	<i>s. m.</i> song of praise.	kaur	<i>s. f.</i> a medicine used for horses.
kasirā	<i>s. m.</i> $\frac{1}{16}$ of an anna.	kāvar	<i>s. f.</i> anger.
kass	<i>s. f.</i> loss, levat.	kavīlī	<i>s. f.</i> a small ant.
kaśā	<i>n.</i> less, deficient.	kāvri	<i>s. f.</i> milking vessel.
kassā	<i>s. m.</i> curds.	kavri	<i>n.</i> angry, passionate bad-tempered.
kassī	<i>s. f.</i> water-course.	kāvri	<i>s. f.</i> (f. of kō) warty headed <i>vis.</i>
kasūr	<i>s. m.</i> 13 months' interest charged on twelve-months' debt, rent paid to an inferior proprietor.	kāwari	<i>s. m.</i> a kāzī; f. kazeāri.
katār	<i>s. f.</i> a string of camels.	kāzī	<i>conj.</i> or,
kaṭbarā	<i>n.</i> grey (of a man's beard).	ke	<i>pro.</i> what?
kāth	<i>s. m.</i> wood, a pair of stocks	kē	<i>pron.</i> <i>obl.</i> of kōn who?
kāthī	<i>s. f.</i> wood.	kēdā	<i>a.</i> how big?
kāthkabārā	<i>s. m.</i> wood work. khūh da kabārā = the machinery of a well. valnē da kabārā = the machinery of a sugar press.	kēdō	<i>adv.</i> whither.
		kēdō	<i>adj.</i> <i>int.</i> what sort of?
		kēhā	<i>f.</i> kahī.
kāṭī	<i>s. f.</i> knife.	kēhrā	<i>adj.</i> <i>int.</i> which?
katī	<i>s. f.</i> bear's tusk.	kēī keī	<i>pron.</i> <i>pl.</i> some, any.
kaṭōrī	<i>s. f.</i> small open-mouthed vessel.	koīhī	<i>pron.</i> <i>obl.</i> of koī, some any.
kātr	<i>s. f.</i> a pair of shears.	kējīdā	<i>a.</i> what like.
kaḷī	<i>s. f.</i> straw of gram, peas, moth, mung, mash and mōhrī, also called missa bhū.	kē kē	<i>s. f.</i> quack of duck.
katt	<i>v. n.</i> spin.	kāḷā	<i>a.</i> pale red (of buffaloes).
kaṭṭī	<i>s. m.</i> deduction made from loan on giving it.	kān	<i>s. f.</i> a rake, an instrument for removing earth and levelling ground.
kaṭṭā	<i>s. m.</i> (f. kaṭṭī) buffalo-calf.	kēndā	<i>a.</i> whose?
kattab	<i>s. m.</i> single arch of camel's saddle.	kernā	<i>inter.</i> <i>pron.</i> who, what.
kattē	<i>s. m.</i> the month October-November.	kēs	<i>s. m.</i> triturated leaves of indigo used as a hair-dye.
katūrā	<i>s. m.</i> puppy (f. katūri).	kēsū phulī	<i>s. m.</i> flower of chha-chhra.
kaṭvī	<i>s. f.</i> an earthen vessel with wide mouth used for cooking	khā	<i>v. n.</i> eat; f. p. khādhā.
		khā	<i>inter.</i> Sir.
		khāb	<i>s. m.</i> dream.

khāb	v. a. to tie a cloth or rope over the mouth and across the top of the head, especially to gag stolen cattle, to tie up the jaws of a corpse.	khajūr	s. f. date palm, date fruit (<i>Phoenix sylvestris</i>).
khabbā	s. left (hand).	khakhāy	s. f. jaw.
khabbal	s. m. an excellent grass (<i>Cynodon dactylon</i>).	khakhārī	s. f. jawbone.
khabbī	interj. call to bullocks to turn to right.	khakhī	s. f. melon.
khachak	v. n. fail, go wrong.	khākī	a. dust-coloured, dull yellow.
khachh	s. f. nonsense.	khakkhar	s. f. bee's or wasp's nest.
khachchar	s. m. mule (fem. <i>khachchir</i>).	khāl	v. a. clean out a water-course.
khachchar	s. m. mule (fem. <i>khachchir</i>).	khāl	s. f. oil-cake.
khādā	s. m. the hole into which the water falls at a well.	khālā	a. standing.
khādā	s. f. hole, cavern, pit, gurg.	khālāi	v. a. make to stand.
khaddar	s. m. coarse country cloth.	khalkat	s. f. people.
khaddī	s. f. weaver's shop.	khāl	s. f. untanned skin, hide (especially of sheep and more especially of goat).
khādh	s. f. the allowance in grain (usually a maund per month) made to a <i>rāhak</i> (farm servant) by way of diet.	khālā	s. m. shoe-beating.
khādha	v. a p. p. of <i>khā</i> , eaten.	khālār	s. m. leather bag.
khādī	s. f. chin.	khālī	s. f. untanned skin, hide (especially of sheep and more especially of goat).
khāgar	s. f. a fish of the <i>siluriform</i> family (<i>macrurus cavatus</i>).	khālwar	s. m. a measure of weight = 40 pais or eight standard maunds.
khaggal	s. m. the tree tamarix articulate.	khālwarā	s. m. threshing-floor.
khaggar	s. m. chickens.	khambbā	s. m. stake which forms the fulcrum of an
khāgī	s. f. about to stop giving milk (of a cow).	khambh	s. m. a bird's feather.
khahar	a. giving milk (used of animals).	khāmbhā	s. m. useless old male camel after 15 years.
khāl	s. f. ditch, moat.	khāmbhānī	s. f. a sling.
khāl	s. f. alma.	khāmbhārā	s. m. the fin of a fish.
khāl	s. f. health.	khāmbhlāt	s. f. wing.
khāl a	interj. No.	khāmbhūr	s. m. large edible fungus.
khāl mōhr a	interj. all right!	khāmle	s. m. Thursday (fifth day).
khāj	v. n. be eaten, consumed.	khān	s. m. a small lizard supposed to have poison in its claws.
khājī	s. f. date-palm.	khāna-bā-dōsh	v. tant-dweller (house-on-back.)

khāngāh	s. f. saint's tomb, shrine.	kharak	v. n. creak, rattle, be panicked.
khāngh	s. n. cough.	khārī	s. f. large basket.
khāngh	s. f. cough.	kharkā	s. m. beating bushes.
khānj	s. f. the rope by which the ox yoke is secured to the driving seat of a Persian wheel.	kharka	v. a. make to rustle, beat (bushes).
khanni	s. f. a piece, a scrap, half a loaf of bread.	kharkā	s. m. (fem. kharki) donkey.
khap	v. n. get angry.	khār lāṇā	s. f. a plant (<i>salsoia griffithii</i>).
khapā	v. n. vex, annoy.	kharnī	s. f. a fish of the carp family (<i>harbuz sarani</i>), also called pōṛī.
khapp	v. n. be wasted, spent, exhausted.	khārōṛā	s. m. cylinder of twigs in kachhawell, a well lined with wattles instead of masonry.
khappa	s. m. hole.	khārōtā	p. p. of khar, standing.
khappaṛ	s. m. a useless old male camel over 13 years, an old shoe.	kharpōnch	s. m. quarrel-monger in a village.
khaprā	a. brackish, bitter; s. m. a poisonous snake, <i>schis carinata</i> .	kharrā	s. m. a shopkeeper's day-book (also called sūṛh).
khar	s. m. a tribe of jats.	khāshā	s. m. fine cotton cloth of foreign make.
khar	v. n. stand up, stop; p. p. khārā or khārōtā.	khassī	s. green wheat or barley used as fodder.
khār	s. f. the alkali made from the plant, i. e. sajjī.	khass	v. a. snatch, seize, take by force.
khārā	a. pure, clean, genuine.	khassi	a. castrated, gelding, barren (of jowar or cane or date).
khārā	a. p. p. of khar, standing.	khātā	s. f. account in ledger.
khārā	s. m. cattle-track, wrestling.	khatakhar	s. m. sand grouse.
khārā	adj. salt, brackish.	khataṭṭir	s. f. the common dock-plant.
khārā	s. m. large basket.	khāṭī	s. f. digging (especially excavating or clearing a canal).
khārā	adj. clear, pure, genuine, true.	khāṭṭ	v. a. dig, earn.
khārphā	s. m. arena, court, set of indigo-vats, place where indigo is dried, cattle track (unfenced, through waste land).	khāṭṭ	s. f. an ornamented bed; det. khāṭṭa = a plain bed, a common char-poy.
khapak	s. m. sound of knocking, creaking, rustling, sound of footsteps.	khāṭṭā	s. m. sour milk, &c., used to curdle fresh milk of camels.

khattā	s. <i>f.</i> sour, acid.	khira	s. <i>m.</i> a young bullock having milk teeth.
khattar	s. <i>f.</i> a cow that refuses to give milk.	khiri	s. <i>f.</i> udder.
khattri	s. <i>m.</i> Khatri; <i>f.</i> khattri.	khiriṅ	s. <i>f.</i> meal boiled in milk.
khāṭwā	s. <i>m.</i> an excavated point.	khirkī	s. <i>f.</i> door made of grass or reeds interwoven.
khāvi	s. <i>f.</i> a sweet mulling resinous, red-coloured grass.	khlsā	s. <i>m.</i> pouch; pocket.
khēḍ	s. <i>f.</i> game.	khiskhās	s. <i>f.</i> poppy-seed.
khēḍ	v. <i>n.</i> play a game.	khitt	s. <i>f.</i> game.
khēh	s. <i>f.</i> dust.	khōbhā	s. <i>m.</i> quagmire, quicksand.
khēja	s. <i>m.</i> error, mistake.	khōh	v. <i>n.</i> snatch, seize, take by force.
khēja khā	v. <i>n.</i> to be mistaken.	khōjā	s. <i>m.</i> a Musalman sweeper.
khēl	s. <i>m.</i> branch of Pathans.	khōji	s. <i>m.</i> tracker.
khēlā	s. <i>m.</i> a furrow for planting tobacco, &c.	khōl	v. <i>n.</i> boil (of water).
khēo	v. <i>n.</i> flash.	khōl	v. <i>n.</i> open, let loose.
khēr	s. <i>m.</i> blessing of God, welfare.	khōlā	a. hollow, empty.
khēr	s. <i>f.</i> a herd of cows.	khōlā	s. <i>m.</i> house without a roof.
khērāt	s. <i>f.</i> alms.	khōpā	s. <i>m.</i> leather blinders put on bullocks' eyes.
khērīwān	s. <i>m.</i> cowherd.	khōri	s. <i>f.</i> an enclosure of walls made of date branch, within which dates are dried.
khēs	s. <i>m.</i> thick cotton shawl with a coloured border.	khōt	s. <i>m.</i> alloy, impurity, defect.
khidār	} s. <i>m.</i> player in a game.	khōtā	s. <i>m.</i> (from khōti) young donkey.
khidār		khōtā	a. alloyed, base, false.
khidkāra	s. <i>m.</i> loud laughter (s. w. mār).	khūp	s. <i>m.</i> strangles.
khilār	v. <i>n.</i> stretch, spread.	khubbh	v. <i>n.</i> stick in mud or sand.
khil	v. <i>n.</i> open (of a flower) smile, laugh.	khubbhī	s. <i>f.</i> quicksand.
khimm	v. <i>n.</i> to flash (verbal noun khīm mīn - lightning).	khuchchar	s. <i>m.</i> hock of quadruped.
khipp	s. <i>f.</i> a shrub common in the Thal (orthanthera viminosa) it is so inflammable that two pieces if rubbed together will ignite.	khudā	s. <i>m.</i> God.
khic	s. <i>m.</i> milk.	khudāu	a. natural.
khir	v. <i>n.</i> open (of a flower).	khudḍ	s. <i>f.</i> hole.
		khūh	s. <i>m.</i> well, the land attached to a well.
		khūhā	s. <i>m.</i> mast.
		khūhārā	s. <i>m.</i> box for cash or odds and ends used by blacksmiths and shop-keepers.
		khujipan	s. <i>m.</i> reward of tracker.

khumā	s. m. acre.	kiārī	s. f. a small plot, com- partment.
khumbh	s. m. the fire place over which washermen steal clothes to prepare them for the wash.	kiche	impersonal of kar, is to be done.
khumbh khumbhi	} s. f. mushroom; pl. khumbhū.	kiḍḍe	adv. int, whither?
khunḍā	a. blunt.	kiḍḍeli	adv. somewhere or other.
khundar	s. m. deceit.	kihal	s. m. a tribe of fisher- men.
khundri	adj. deceitful.	kihāṇī	s. f. the abdomen.
khurā	s. m. foot-track—khurā kaḍḍh, v. a. to fol- low up tracks— khurā lē gōā = he followed up tracks; khurā lōk gōā = he track led to the vil- lage.	kiḥā kiḥā	} adj. int. what sort of?
khurī	adv. quickly, fast.	kikkar kikkari	s. m. } a tree (concin ara- s. f. } bica).
khuri	s. f. heel.	kikur	adv. int. how?
khurk	v. a. scratch.	kill	s. f. a nail.
khurī	s. f. trough, manger.	killā	s. m. peg.
khursī	s. f. chair.	killi	s. f. a small peg.
khusrā	s. m. hermaphrodite; eunuch.	kināhā	pron. obl. pl. of kōl, some, any.
khuss	v. n. be seized, snatched.	kinḍ	s. f. litter.
khussā	s. m. leather shoe put on stolen cattle to make tracks indis- tinguishable.	kinḍ	s. m. young pig; f. kinḍī.
khutṭ	v. n. be finished; pp. khutṭea.	kinḍe	adv. somewhere.
khutti	s. f. the rent of the inferior proprietor.	king	s. a fiddle-bow.
khwār	a. injured, ruined.	kinhā	pron. obl. pl. of kōṇ, who?
khwid	s. f. green wheat or barley used as fodder.	kinjhār	s. m. the spike or beard of wheat and barley.
kiārā	s. m. a large plot in a field.	kinjhārī kanak.	= bearded wheat.
kiāre kaḍḍh	= to lay out beds in a garden or field.	kinṇ	adv. whither.
		kinū	post p. from.
		kiṛā	s. m. a matting made of reeds.
		kiṛā	s. m. insect of any kind, or snake, reptile, snail.

kirakkī	s. f. the character used by kirāṅs in writing.	kohṛā-kirṛā	s. m. chameleon (lit. the leprous lizard).
kirār	s. m. Hindū shopkeeper, f. Kirārī.	kōl	pron. some, any (pl. kōl).
kirtā	s. m. the pay of a rāhak (farm servant) in cash, which is usually eight annas a month.	kojhā	a. ugly.
kīṛī	s. f. a hut of reeds.	kōkīṛ	s. m. dried fruit of jāī tree.
klīṛī	s. f. small black ant.	kōl	past p. (with or without a.) with, in possession of.
kirrakkā	a. connected with Hindūs.	kōlā	s. m. charcoal.
kirrakki roṭī-wōla	s. m. Hindūs' breakfast time, about 10 A.M.	kōlhar	s. f. the spoil back of a canal.
kīṛī	s. f. the small house lizard.	kōlhū	ad. and prop. near.
kis	pron. obl. of kē, what?	kōlhū kōlō kōlū	} past p. (with or without a.) from.
kitā	n. a. p. p. of kar, done.	kōm	
kitāb	s. f. book.	kōṇ	s. f. tribe, caste.
kite	prop. for the sake of.	kōṇ	pron. who? obl. kē.
kitt	pron. obl. what?	kōpri	s. f. skull, crown of head.
kittḥ	s. m. dark wood.	kōṛā	a. bitter, brackish.
kitthell	adv. somewhere or other.	kōṛā	a. chestnut-coloured (of a man's eyes).
kitth kitthā	adv. where?	kōṛā	a. fresh, unused (said of an earthen vessel), simple.
kittī	m. and f. sing. and pl. adj. int. how much?	kōṛī	s. f. wart on chest of camel.
kittīā	adj. int. how much?	kōru	a. chestnut eyed.
kitwā	adj. int. what share?	kōs	s. f. an animal fit only for killing.
kiū	adj. int. why?	kōsā	{ a. lukewarm, s. m. lever.
kiwā	adv. how?	kōṭ	
kō	s. f. noise.	kōṭ	s. m. long-sleeved jacket, fort.
kōh	v. a. kill, butcher; p. p. kulṭhā.	kōṭhā	s. m. hut, room, house.
kōh	s. m. a mule and a half.	kōṭhī	s. f. large house, bungalow, breast, heart; side in a game; powder, chamber.
kohāṇḍ kohāṭ	{ s. f. camel's hump.		
kohīṛ			
	s. m. mist, fog, haze.		

kōṭhṛī	s. f. small room leading off another room.	kūjā	a. soft.
koṭwāl	s. m. police man, police officer.	kulabbhā	a. bad, inferior.
ku	inseparable prefix meaning bad, ill.	kulakkhṇā	a. worthless.
kū	} past p. to.	kulāl	s. m. bad conduct.
kū		kulanj	s. f. colic.
kuārā	s. m. bachelor.	kulhār	s. m. the time of day shortly before noon.
kuārī	s. f. virgin, maiden.	kull	s. m. family.
kubrā	s. m. a tribe of Bīlōches.	kullā	a. dun (of horses).
kuchaJJā	adj. (fem. kuchaJJī) slovenly, dirty.	kulhā	s. m. that part of a bullock's hump on which the yoke presses.
kuohchī	s. f. brush.	kumā	v. n. wither; p. kumāṇa.
kuohchhī	s. f. carrying a child astride the hip.	kumbhār	s. m. potter; f. kumbhārī.
kuḍḍhī	s. f. grains embedded in the clay of the threshing floors.	kumōt	a. bay (of horses).
kuṭā	s. m. bed-time, about 9 P. M.	kummā	s. m. } turtle, tortoise
kuh	s. n. to kill, to slay, to murder.	kumml	s. f. }
kuhārā	s. m. } ave.	kuṇā	s. m. lot.
kuhārī	s. f. }	kunāl	s. m. large shallow earthen vessel (f. kunnāli).
kuhī	s. f. mist.	kunḍ	s. f. a fosse in the river-arm; pl. kundī.
kuljh	pro. something, anything.	kundā	a. m. staple hook.
kūk	v. n. shriek, complain, cry, howl.	kundā	s. m. stick of gun.
kūk	s. f. cry, howl, shriek, complaint.	kūndhī	s. f. water hen.
kukk	s. f. a date which has shrivelled up while still on the tree (pl. kukkā).	kundī	s. f. a woman pitter-trot.
kukkaṛ	s. m. cock.	kundī	s. f. chain and hook over staple, fish-mock, small pook.
kukḥī	s. f. (m. kukkur) hen.	kūndr	s. f. the bulrush (typha angustifolia).
kukkur	s. m. (fem. kukḥī) cock.	kungī	s. f. rust of wheat.
kul	s. m. reading a portion of the qorān the third day after death.	kunggrā	s. m. puppy.
		kūnj	s. f. de-noiselle crane (pl. kūnjā).
		kunji	s. f. key; chain and hook over staple (c. m. inār, dō lā).

kunni	s. f. an earthen vessel with wide mouth used for cooking and for heating milk.	kuriānā	s. m. a Mosalmān sweeper.
kupallā	a. infamous, not respectable.	kurī	s. f. short-sleeved jacket.
kuppā	s. m. large jar made of camel's hide.	kurūmmā	s. m. the colocynth gourd (<i>Cucumis colocynthis</i>) a favourite medicine for horses.
kur	s. m. (1) plough-share, (2) a kind of net fastened inside a dome-shaped frame of wood used for catching fish.	kusāngā	a. not near, not accessible.
kūr	s. m. lie, falsehood.	kuss	n. n. (p. f. kuttha; part. kussdā) to be killed or slaughtered.
kūrā	a. false, lying.	kusuttr	a. out of line, bad, improper.
kūrā	s. m. rubbish, sweepings.	kutabālātārā	s. m. pole-star.
kūrāg	a. f. a cow neither yielding milk nor in calf.	kuṭāna	s. m. Musalmān sweeper; f. kuṭānī.
kurāh	s. m. a wrong road.	kuṭhālā	s. m. (f. kuṭhālī) camel from six months to one year old.
kural	s. m. a large fish hawk.	kūṭ	a. f. back-piece of camel's saddle.
kurāṣā	a. stiff, hard, brittle.	kuṭīh	s. f. pack of dogs.
kurēshi	s. m. a Kurāshi; f. Kurāshīn.	kuṭrā	s. m. mash of turnips or straw, confused talking.
kuṭh	s. f. covered cattle-shed.	kuṭṭ	v. a. beat, pound, ram, strike.
kuṭī	s. f. girl, virgin.	kutt	s. f. sand fly.
kuṭkuṭ	s. f. cluck of hen.	kuttā	s. m. dog (fem. kuttī).
kurlā	v. n. to lament, to cry out, especially used of the cry of the kūnj.	kuttab	s. m. north.
kūr mākrā	s. m. crooked stick holding axle of horizontal wheel of well.	kuṭṭhā	v. a. p. p. of kōh, killed, butchered.
kurra	s. m. }	kuttl	s. f. bitch, a hairy caterpillar.
kurāh	s. f. }	kuṭṭwāl	s. m. (1) police officer; (2) a village servant whose duties are to render general services to the community.
kur	s. f. } drought.	kūwār	s. f. bride.

laṛ	v. n. sting, bite; (ūkū leṛeā) it stung him.	laukār	s. f. striped blanket.
lār	s. m. a tribe of jats.	lavār	v. a. to dirty.
lāra	s. m. promise.	lavinḍā	s. m. a small round gourd (<i>citrullus vulgaris</i>); tinda.
lārā	s. m. the tongue of a bell; a drum stick, (hence by metaphor) a roisy talkative person, a notorious person.	lavīr	s. f. a rag, old and torn clothes.
laṛak	v. n. hang, depend from.	lavvā	s. m. kind, description, sort; a. young.
laṛī	s. f. } strand of a cord,	lāwā	s. m. Hindu marriage ceremony.
laṛ	s. m. } plait, thread or a string of beads or pearls, branch of a tree, pole used by boatmen.	lāwā phōre	
lashkūr	s. m. army.	lāwā	s. m. snare.
lask	s. f. flashing.	lāwan	s. f. a row of 40 sheaves in the reaping field.
lassī	s. f. butter-milk.	lāwl	s. f. the wages of a reaper, by custom fixed at one in every 40 sheaves reaped, but amounting in reality to 1/10th as the reaper selects the best sheaf.
lasūṛā	v. m. a tree (<i>cordia myxa</i>)		
lāt	s. f. flame,	lāwīṇ	s. f. the border of a petticoat.
lātal	s. f. comet.	lā	s. m. mud-plaster.
latāndī	s. f. foot of bed.	lā	v. a. take; p.p. lāā.
leṭārā	s. m. land on which silt has been deposited.	lāā	p.p. of lā, taken.
lāthā	a. kept, preserved, guarded.	lāṇ dēwan	s. m. pl. dealings.
lāṭī	s. f. stick in nose of camel.	leḍṇā	s. m. droppings of camels or donkeys.
lat khōṛā	s. m. the lower cross stick (or door sill) of a door frame.	lēh	v. n. come down or off, descend, set (of a heavenly body), be open (of a door), be paid (of a debt), be loosed (of a bow); p.p. latthā.
laṭōr	s. m. a vagabond.	lēh	interj. expressive of contempt.
latt	s. f. leg, kick p.l. lattā.	lēh	s. m. a thistle-like weed.
latth	s. f. axle (of vertical wheel of well, spinning-wheel, &c); p.l. latthī.	lāhndā	s. m. setting of the sun, west.
latthā	v. n. p.p. of lēh descended, set; dāh ū latthē, at sunset.	lei	s. f. a bush (<i>tamarix dicica</i>).
latthā	s. m. thickish cotton cloth (of foreign make).	lēkhā	s. m. account, debit, reckoning.
latt mār	v. a. kick.		
lau	s. m. reaping.		

lōkhā mukkhī	s. f. a kind of usufructuary mortgage, in which the value of the produce taken by mortgagee is credited to the debtor and all expenses on land revenue, &c., charged to him. The mortgage lasts till the debt is cleared. Interest is charged on the debt outstanding from time to time.	likā	s. m. boundary-line.
lōlā	s. m. (from lōlī) lamb, kid.	likkh	s. e. write.
lōlō bāk	s. m. the distance at which a lamb's bleat can be heard.	likkhan	s. f. pen.
lōmbī	s. f. plastering with mud.	limb	s. a. plaster with mud; <i>pp.</i> littā and limbeā.
lōph	s. m. quilt.	ling	s. f. leg.
lōph tulāi	s. f. bedding.	lingī	s. f. time, turn, occasion; <i>du</i> lingī = on two occasions, twice.
lōt	v. m. lie; <i>pp.</i> lōtēā.	lingrī	s. f. a rag.
lōtī	s. f. thick paste.	lingrī pr	= a rag saint, i. e., the tree on which passers by or pilgrims hang rags torn off their clothes.
lōrī	s. f. cow (giving milk) which has recently calved, a newly born calf.	lir	s. f. strip, shred, rag.
lōchchh	s. f. rent paid to inferior proprietor.	liasa	a. thin, weak.
lōchhāi	s. m. a cultivator who ploughs his land with borrowed bullocks and pays their owner half the <i>rahkām</i> or cultivator's share. In the south of Muzaffargarh, the proprietor receiving <i>lōchchh</i> is called <i>lōchhāi</i> .	lita	<i>pp.</i> of limb, plastered with mud.
lōd	s. f. horse's dung.	litar	s. m. old shoe.
lōhāk	s. m. male camel from one to four years old.	lō	s. f. hot wind.
lōhā	s. f. thistle.	lō	v. a. knead (flour, clay, &c.).
lōk	s. f. line, mark, disgrace; crack in soil.	lō	imperative of lō, take.
		lōch	v. n. wish, favour.
		lōdh	s. f. a pack of dogs; <i>pl.</i> lōdhā.
		lōhā	s. m. iron.
		lōhā	a. iron-coloured, reddish.
		lōhār	s. m. blacksmith; <i>f.</i> lōhārī.
		lōi	s. f. blanket.
		lōjhā	a. crooked, to one side, away from the direct road.
		lōk	s. m. people.
		lōng	s. m. clove, nose-ornament
		lōpar	s. f. first cutting of green wheat.
		lōj	s. f. necessity, want.
		lōrī	s. m. a flood (from <i>lurh</i> = to be swept away).

lōph	v. a. roll, cast, move, cause to flow, sweep away.	lunjaṇ	s. m. hair of camel's tail.
lōphā	s. m. fence, hedge.	luṇh	v. n. roll, run to waste, be swept away by a stream.
lōphū	s. m. the iron roller of a vēlnā (rotton cleaning machine)	lurī	s. f. a strong winter wind.
lōṭā	s. m. earthen pot on Persian wheel (tīnd), milking-pot.	lurij	v. n. to be wanted (p. p. lōreā; p. u. t. lurindā).
lū	s. f. hair (of a horse, cow, buffalo or dog), hair on body of man.	lūt	s. f. a light green parasitical creeper that grows on the upper branches of trees, it kills the tree.
lūbur	s. m. fox (fem. lūbri).	lūt vāngū vēndā	chammaṇḍ = he clings like lūt.
luchchā	n. of bad character.	luṭṭerā	s. m. robber.
ludā	v. a. to move (p. p. ludāṭā).	luṭṭ	v. a. rob, plunder.
ludḍ	v. n. to be moved.	luṭṭ	s. f. robbery, plunder.
lugg	a. desolate.		M.
luggā	a. f. luggl, alone, unoccupied.	m	pronam. affix, I, me.
lūj	v. pass. be kneaded.	mā	s. f. mother; ab. mā; pl. māwā.
lujjh	v. a. to quarrel, to provoke.	mā	v. n. be contained, find room.
lujjh	s. m. quarrel.	mā	v. n. to be contained in.
lukā	v. n. hide, conceal, steal.	machch	v. a. burn bright (of fire), become hot or excited; become putrid (of meat).
luk ohhip	s. f. hide-and-seek.	machch	s. m. bonfire.
lukk	v. a. hide, be concealed.	machchhar	s. m. mosquito.
lūṇ	s. m. salt.	machhāṇī	s. f. a female māchhi.
lundā	adj. tail-less, short, of bad character, the money paid to a husband to induce him to divorce his wife.	māchhi	s. m. a tribe; fishermen, weavers, grain parchers and bakers; f. machhāṇī.
lung	s. f. green branches of kīkar, bār or jāṇḍ trees cut as fodder for goats.	madān	s. m. thread round bow-string on which nick of arrow is placed in shooting.
lunggl	s. f. cloth woven in squares; check cloth used as turban or waist-cloth; the fee paid to a superior proprietor for sinking a well on his land, also called jhūṛī, sarōṇā and pagg.	madau	s. m. withers of horse.
lūṇī	s. f. salt butter.	madhāṇī	s. f. churning-stick.
		madhrā	adj. short.
		māf	a. assigned.
		māfi	s. f. assignment.

magar	s. m. back; loc. magir, behind, after.	maknā	s. m. a silk veil placed over the bridegroom's forehead at Muhammadan marriages.
maggu	s. m. herd of buffaloes.	makorā	s. m. large black ant.
māh	s. f. a pulse (<i>phasiolus radiatus</i>), māsh.	makrā	s. m. see kur makrā.
māh	s. m. month.	makrī	s. f. locust.
māh	} s. m. the month of January-February.	maḥ	v. n. run, escape, get away.
mā māh		ma	v. n. stroke, knead.
mahall	s. m. cylinder of a well.	ma	s. f. dirt.
mahāngā	a. dear.	māl	s. m. (1) cattle of all kinds; (2) wealth, property; (3) land revenue exclusive of cesses.
mahār	s. f. long leading-rope of camel.	malāḥ	s. m. (1) the state of impurity of the blood which produces boils. (2) cream.
māhar	s. f. dower.	malba	s. m. village common fund.
māhī	s. m. dear friend, darling.	māh	v. n. (1) to work a mālāḥ, or roller, (2) to fix cross-bar (arārī) in the mālī of a Persian wheel.
mahinā	s. m. month.	mālāḥ	s. m. a large wooden roller drawn by bullocks, used for breaking the clods after ploughing—(also called mērḥā).
māhī	s. f. rope passing over Persian wheel on which the pots are fastened, the string that drives the spinning wheel; pl. mālāḥ or mōhīl.	malhālā	s. m. a bird, a shrike. It is considered a good omen to meet this bird when one is going on a journey or starting to accomplish a new object.
māhr	s. m. title of respect used to jats, sials, dikhans, &c.	malhan	s. f. an assembly for wrestling.
mahsūl	s. m. the State's or landlord's share of the produce.	maḥl	s. f. a large scaleless fish (<i>wallogus attu</i>).
mahtam	s. m. a tribe addicted to hunting and eating wild pigs.	mall	s. m. chief, a title of respect; f. mallā-nī.
maḥ	pron. I.		
maḥdā	} post. pro. my.		
maḥdā			
malg	} pra. dat to me.		
malg			
makhālnā	s. m. a fringe for horses's head to keep away flies.		
mākhlī	s. f. honey.		
makkar	s. m. locust found on akk-plant (<i>poecilocera picta</i>).		
makkhā	contraction for mal ākheā, says I.		
makkhan	s. m. butter.		
makkhī	s. f. fly, honey-bee, fire-sight of gun.		

malikāṇī	s. f. wife of a chief.	manggalwār	s. m. Tuesday.
mallā	s. m. boil.	manggh	s. m. wild goose.
mallā	s. m. lamb; f. mallī.	mangghir	s. m. the month November-December.
mallā pahārū	s. m. sheep generally.	māngḥ	s. f. red dye (sindūr) with which women colour the parting in their hair.
mallāḥ	s. m. boatman.	māṇī	s. f. a measure of capacity = 80 pāis.
malihā	s. m. large jāl tree.	manij	v. a. (pass of mann) to be appeased or reconciled; part manindā; pp. manneā.
maṇnā	s. m. pestle.	mān]	v. a. clean a vessel with dry sand or ashes; pres. p. manjēda; fut. manjēsā; pp. mānjea.
malūk	a. delicate, refined tender.	manjā	s. m. } bed, cot.
māmā	s. m. mother's brother.	manjī	s. m. waist.
māmi	s. f. mother's brother's wife.	manjh	s. f. buffalo-cow (pl. majhl).
māmīā	s. m. assessment.	manjh	s. m. middle of the body, the part of the body below the waist.
mamōllā	s. m. wagtail.	manjhā	a. belonging to the buffalo.
māṇ	s. m. pride, conceit.	manjhā	s. m. waist cloth.
maṇ	s. f. bark, spoilbank of a canal, also called kōhlar.	manjhā	s. m. of foregoing, of or belonging to the middle.
man	s. m. mind, heart.	manjā	s. m. bead.
maṇṇ	v. a. get another to take on himself one's obligation.	manjā	a. having a white line in the eye (of horses or cattle).
manā	s. m. honey-comb.	manjā	s. m. a pole, see marlā (use by the uneducated).
mānā	s. m. fisherman.	manjā	s. m. large wide scone.
maṇḍ	v. a. press.	manjā	v. a. obey, acquiesce, confess, pledge oneself to, take on oneself another's obligation, row.
manda	adj. ill, bad.	manjā	s. m. high sand hills; measure of capacity = 40 sērs.
mandhrā	a. of small stature.	manjā	
mandr	s. m. charm, incantation.	manjā	
māndrā	s. m. snake-charmer.	manjā	
māndri	s. m. snake-charmer.	manjā	
mandūā	s. m. a plant cultivated for fodder for horses (Glansia sarocana).	manjā	
mandūwā	s. m. a plant cultivated for fodder for horses (Glansia sarocana).	manjā	
maṇḍ	part p. towards,	manjā	
mangālū	s. m. beggar.	manjā	
māngar	s. m. a tall and large-bodied dog.	manjā	
mangēndā	s. m. betrothed man.	manjā	
mangēwā	s. m. betrothal.	manjā	
mangṇā	s. m. betrothal.	manjā	
mangḡ	v. a. ask for, beg, ask in betrothal.	manjā	
mangḡ	s. f. betrothed woman.	manjā	
mangēndī	s. f. betrothed woman.	manjā	

mannat	s. f. vow, agreement to discharge another's debt.	marōṛ	s. m. fever, ague.
mannhā	s. m. platform.	marśla	s. m. dirge, song of grief.
mannhī	s. f. a small (platform), a bench.	marud	s. m. husband.
mannlā	s. m. lid of charn.	mārum	s. m. see māram.
manōṭī	s. f. acceptance, security for a debt, a bow.	mās	s. f. the first beard of a young man.
mantar	s. m. charm.	mās	s. m. flesh.
mā piū jāeā	a. born of the same father and mother.	masāt	{ s. m. { child of a mother's s. f. { sister.
mar	v. n. die; p. p. mōā.	māsl	s. f. mother's sister.
mār	v. a strike, beat; p. p. mārēā.	masit	s. f. mosque.
māṛā	adj. bad, thin, poor.	masitar	s. m. a man not fit to thieve, only fit to stay in the mosque.
marad	a. male, masculine.	mass	s. f. ink.
māram	s. m. an intimate, a familiar friend, one who is admitted into the women's apartments; mil geā māram yār = my intimate friend met me	massā	adv. hardly, with difficulty.
māreā peā	v. past p. ruined.	māseā	s. m. a twelfth of a tōla.
marōla	s. m. robber.	massō	} adv. hardly, with difficulty.
mārḥā	s. m. riding camel (f. mārḥī).	massaē	
marḥāi	s. f. gum; pl. marḥālā or marḥāē.	mast	a. in rut, excited.
marḥāk	s. f. hip (pl. marḥakā).	mastūr	s. f. a respectable woman.
marḥakō tō = putting his hands on his hips he rises.		masul	s. m. tax, State's or landlord's share of the produce.
marḥakō hatṭh rakḥ kō uṭṭhā.		masūm	s. m. infant.
marḥī	s. f. small tomb over ashes of a Hindū.	māsur	s. m. mother's sister's husband.
mārī	s. f. storied house of burnt brick.	maswāṇī	s. f. inkstand.
mārḥā	s. m. company, group, party, meeting.	maṭ	s. m. large earthen ware jar.
markhāl	s. f. reward given to an informer who gives information about stolen cattle.	mat	} conj. that not, lest, so that, if.
markhitt	s. m. informer.	matā	
maria	s. m. pole (square measure).	matāb	s. m. candle.
marlā	s. m. a square measure equal to 9 sir-sahis or 2724 square feet.	matāh	s. m. long-tailed bird.
		māḥ	v. a to plane wood (part. māḥōndā; p. p. māḥēā).
		mātr	s. f. the ridge round a handmill which prevents the flour from being scattered.
		mātrā	s. m. the large thick earthen vessel (kūṭā) in which boiled sugarcane juice is cooled and made into lumps of gur.

matrāpā	s. m. step-motherhood.	mēla	s. m. meeting, gathering, fair, deputation to persuade a person.
matrēā	s. step-brother; f. l.	mēndhī	s. f. a braid in a woman's hair.
matrēl	s. f. step-mother.	mēndhīā vāī	v. a. marry a virgin.
matṭ	s. f. advice.	khōh	
matṭ	s. m. (1) a large earthen vessel; (2) alluvial deposit; (3) equal.	mēndhīā vāī	s. f. virgin.
matṭā	} conj. that not, lest, perhaps.	mēndhīā vāī	s. f. beardless wheat.
matṭaṇ		kaṇak.	
matṭar	s. m. pea (<i>pisum sativum</i>).	mēndī	s. f. a dye (<i>lawsonia inermis</i>).
matṭhā	s. m. forehead.	mēno	s. m. pl. meaning (always used in plural).
matṭhā	s. m. cheapness, glut.	mēngan	s. f. droppings of sheep, goats, deer or hares.
matṭhā	s. slow, lazy, cheap, blunt.	mēphā	s. m. accusation, reproach.
matṭōmatṭ	s. equally matched (used in wrestling).	mēōk	s. f. mew of cat.
mazāl	s. f. ability, used as an interjection never impossible!	mēph	s. f. the rope by which the line of oxen treading out corn are tied to one another.
mazāt	s. m. or f. camel up to two years.	mēphā	s. m. a roller (see <i>mālphā</i>).
mō	s. m. fisherman (f. <i>mōhānī</i>).	mēshā	s. m. sheep skin or goat skin when tanned.
mōch	v. n. measure, table.	mēthrā	s. m. } fenugreek.
mōchā	s. m. fit, measure (of clothes, shoes, &c).	mēthri	s. f. }
mōdā	} a. my.	mīā	s. m. a title of respect generally applied to a holy man; f. <i>bivī</i> .
mēdā		mīāna	s. m. a holy man, a mosque attendant.
mōh	s. f. buffalo cow.	mīchch	v. n. be measured.
mōhṇā	s. m. abuse, accusation.	mīh	s. m. rain, heavy rain.
mōhr	s. m. grace of God, health.	mīhāg	s. f. a herd of buffaloes.
mōhvāl	s. m. a buffalo herd.	mīj	s. f. brain, marrow.
melyat	s. f. corpse.	mikk	v. n. pair for a game.
Mēk	s. f. gentle bleat of she goat.	mīl	v. n. meet, be obtained, fall in (of a well)
māl	v. a. unite.		
māl	s. m. meeting, small change.		
māl	v. a. unite part. <i>mīlenda</i> ; p. p. <i>mālēā</i> or <i>mālā</i> .		

milk	s. m. (1) property in land; (2) rich highly manured soil.	mō	s. f. ankle-joint.
milass	s. f. camel's hair.	mōā	p. p. of mar, dead.
mimhār	s. m. a water bailiff on an inundation canal, who is required to look after the distribution of water.	mōchī	s. m. cobbler, shoemaker; fem. muccheāṇī.
miṇak	s. f. gentle bleat of she-goat.	moghīā	s. m. an old tax on indigo in cash in addition to the Government share in kind, being Rs. 3 per maund if indigo sold for less than Rs. 40 a maund and Rs. 6 if it sold for more.
miṇṇ	v. d. measure (in a measure of capacity).	mōh	v. a. cheat.
minnat	s. f. entreaty.	mohāṇa	s. m. boatman.
miṇwā	a. by measure (of capacity).	mohar	s. f. gold mohur, seal.
mirāsi	s. m. bard, musician? f. mirāsiṇ.	mōhar	a. first.
mirhō	} s. m. boar; pl. mirhō.	mohār	s. m. direction.
mirhū		mōhr	loc. at first.
misri	s. f. sugar.	mōhrī	s. f. a pulse (<i>erum lens</i>).
miss	s. m. a general name which includes the following crops:—peas, gram, mōth, mung, mash and mōhrī.	mōhrū	adv. in front.
		mōkh	s. f. the price paid for an amulet.
missā	a. of or belonging to the following crops:—Peas, gram, mōth, mung, māsh, mōhrī.	mōk ā	adj. distant, open, far off, wide, loose.
missā bhū	= straw of the above crops.	mōl	s. f. coloured thread, a triplecord of red yellow and green tied round the bridegroom's right wrist by the mīrāsī or barber at Muhammadan marriages.
missam	v. n. go out, be extinguished (of fire).	mōn	s. f. hind, doe of black-buck.
missī	s. f. the female of the black partridge.	mōnā	a. hornless.
miṭṭhā	a. sweet.	monḍhā	s. m. shoulder.
miṭṭheāl	s. f. sweetmeat.	mōr	s. m. peacock.
mittī	s. f. date.	mōr	v. a. turn.
miṭṭī	s. f. earth.	mōr	s. m. turn, remission allowed on receipts
miṭhāl	s. m. a buffalo-herd.	mōrā	s. m. large hole.
mizmān	s. m. guest, son-in-law.	morhō	adv. before, firstly, at first.
mizmānī	s. f. hospitality.	mōrhi	a. foremost, leading, s. f. bow of a boat.

mōri	s. f. small hole, perforation, drain, window opening, muzzle of gun.	muj	s. m. agreement, peace, concord; apat vichh m u j baddho = make peace among yourselves.
mōrī	s. f. a fish with golden scales (<i>cirrhinus mrigala</i>).	mujōrā	s. m. tenant.
mōṭā	a. lat.	mujrā	s. m. obeisance, salutation.
moṭh	s. m. a pulse (<i>Phaseolus acuminifolius</i>).	mukā	v. a. bring to an end, finish.
mōṭī	s. m. pearl.	mukaddam	s. m. (1) lit, a leader; (2) a superior proprietor; (3) a village headman.
muchchh	s. f. moustache (pl. muchchhā).	mukaddamī	s. f. superior proprietor's fee.
muchhāṇī	s. f. female of the mōchī caste.	mukālā	s. m. abuse, disgrace.
mudd	s. f. time, season.	mukāṇ	s. f. condoling, visit of condolence by women.
mudḍh	s. m. stem, beginning, head of a canal.	mukarra	adv. certainly.
mūdhā	a. upside down.	mukhā	v. u. to finish, to bring to an end (used especially of a debt). i. e. to pay off what is due.
mūh	s. m. mouth, face.	mukhāt	s. m. promontory.
mūhā	s. m. a sheaf of corn, head of a canal.	mukh chukk	s. f. settling, finishing.
muhālā	} s. m. (1) person of note, leading man. (2) features.	mukk	s. f. fist, a blow with the fist.
muhāndrā		mukk	v. m. come to an end, be settled.
muhār	s. f. upright of door-frame.	mukkar	v. n. refuse, deny.
muhārā	s. m. foot and mouth disease.	mukkh	s. m. face.
muhāri	s. f. the wall on each side of a door.	mukkhī	s. m. (lit, chief, principal) a leading member of the Hindū trading population.
muhassal	s. m. field watchman (under former Governments).	mukkī	s. f. blow with fist (s. m. mār and bhar.).
muhassali	s. m. officer, duty or pay of a muhassal.	muklāwa	s. m. final bringing home of the bride.
mūhi	s. f. branch of family: pl. mūhiā.	mū!	s. m. root, principal of a debt.
mūhkhur	s. m. foot-and-mouth disease.	mū!	adv. altogether, quite, at all.
mūh sarī	s. f. a blight that attacks the young leaves of indigo, checking the growth of the plant.	mūtā	s. m. a worm or blight which attacks young barley, &c.
		mulēr	{ s. m. } mother's brother's { s. f. } child.

mull	s. m. price.	munjhī	v. n. to be sad, to be perplexed, <i>प न १ ६</i> <i>munj h i n d ā</i> ; <i>pp. munjheā</i>).
multā	s. m. priest; <i>f. mulwānī</i> .	mun	s. m. pillar, post, the pillars of a well on which the kārjan rests, the four posts that keep a sugarcane press firm, the two uprights of a cotton gin in which the rollers are fastened and the uprights of a spinning wheel.
mūṭh	adv. altogether, quite, at all.	munā	s. m. rib (of a boat), leg of stool.
munārā	s. m. minaret of mosque.	munā	s. three-quarters.
mundā	s. lame.	munā	s. f. (<i>dim. of munn</i>) the part in the middle of the threshing floor to which the oxen treading the corn are tied.
mundh	s. m. root, stem, beginning head of a canal.	munni	s. f. two bright stars.
mundhā	s. m. reel of spun thread.	muns	s. m. man, husband.
munghī	s. f. (<i>dim. of mundh</i>) the root and lower part of plants, the stump of a plant when the top has been cut off, crop of indigo in the second year.	murs	s. m. sage, poet.
munghimār	s. m. one who cleans jungle and acquires the tenure of <i>mūn-ghimārī</i> .	mursif	v. n. turn, turn back.
munghimārī	s. f. tenure of land acquired by clearing jungle and bringing the land under cultivation. It consists of occupancy rights in the land.	mur	adv. back, again, then.
		mur	s. f. a quick-growing grass.
munghihō	adv. altogether, wholly, (almost always used in negative propositions).	murak	s. m. fool.
munghri	s. f. ring with stud or stone.	mūrah	s. m. dead body.
munḡ	s. m. a pulse (<i>Phaseolus mungo</i>).	murḡāi	s. f. small wild-duck.
ṁunggar	s. m. flat drinking vessel of metal.	mūrhā	s. m. stool.
munḡḡi	s. f. Indian club.	murīd	s. m. a disciple, follower of a pir.
munj	s. f. fibre made of the sheath of kārā.	murshīd	s. m. a religious teacher.
munj	v. n. send; <i>p. p. mutiā</i> ; <i>saḍwā mutiā</i> , sent for.	musḡ	s. m. bark of walnut used for cleaning the lips, teeth and gums.
mūnjh	s. f. sadness, regret, longing.	musallī	s. m. (<i>dim. musallī</i>) a Musalman sweeper.
mūnjhā	s. sad, regretting.	mushak	s. m. snail.
		mushki	s. { black (of horse); <i>f. mushki</i> .
		mushkī	s. m. black partridge.

muss	v. n. be cheated, be unlucky, be injured or hurt : <i>pp.</i> muṣṭhā ; <i>part.</i> muṣṣā ; <i>inf.</i> muṣṣā.	nahā	v. n. bathe : <i>pp.</i> nāṭā.
muṣṣā	s. buffalo with horns pointing up and slightly curved at point.	nāhā	v. n. he was not.
mūtar	v. n. urinate.	nāhar	s. m. wolf ; <i>f.</i> nāhri.
muthirā	} s. m. the handle of a plough.	nāhar	s. m. a tribe of lodhi Pathāns.
muṭṭhā		nāhē	v. n. thou wast not.
mūtra	s. m. hog-spavin.	nahl	adv. not, no.
muttā	<i>p. p.</i> of munj, sent.	nahlā	s. m. a branch of a tree with the thick end buried in the ground and the smaller branches cut down to stumps. To the thick part is tied the churn while churning is going on and the milk vessels are hung on the stumps for being aired.
muṭṭak	s. m. a bride-groom's crown at Hindu wedding. (made of tinsel or paper).	nāhīm	v. n. I was not.
muṭṭh	s. <i>f.</i> list, handle, instalment, a listful : <i>pl.</i> muṭṭhi (s. w. ghuṭ).	nāhin	v. n. they were not.
muṭṭhi	s. <i>f.</i> handful.	nāhis	v. n. I was not.
muṭṭhara	s. m. broad tangle.	nahōkhrā	s. m. a rarity.
muttō	} <i>post. p.</i> with out.	nāhsse	v. n. we were not.
muttū		nahūndr	s. <i>f.</i> claw, talon.
muzāwar	s. m. attendant at saint's tomb.	nāhve	v. n. you were not.
muzārā	s. m. tenant.	nal	s. m. barber.
N.		nakal	s. <i>f.</i> mockery.
na	} adv. not, no.	nakāra	v. useless, worthless.
nā		nakhēr	v. n. separate, distinguish.
nā	s. m. name : (<i>pl.</i> nāwā.)	nakhiddh	v. worthless.
nabawā	s. m. curiosity.	nakk	s. m. nose.
naonoh	v. n. dance.	nāl	v. n. to sow seed in drills.
naffa	s. m. profit.	nāl	s. <i>f.</i> (1) tube ;
nagāra	s. m. large kettle-drum.		(2) masonry cylinder of a wall.
nāghā	s. m. (1) the state of not being employed, a fine (also called zar nāghā) paid by persons who do not supply their quota of labour for repairing and clearing the canals. Also called nāngā.		(3) shuttle tube.
			(4) barrel of gun : <i>pl.</i> nālā.
		nāl	<i>post. p.</i> with, along with, close by.
		nāla	s. m. canal, trouser string.

nālī	s. f. drill, cannon-bone of horse.	nārhā	a. having horns pointing upward.
nālī dē nālī phēr	} v. a. to sow in drills.	narī	s. f. a deep narrow water-course leading from a canal to a jhallār.
nālī	s. f. reel.	narī	s. f. (1) reed (arundo donax), (2) hukka tube.
nālō	posl. p. from, than.	nārī	s. f. thong.
namāz	s. f. prayer.	narinnawē	num. ninety-nine.
namāzī	a. pious.	narmā	s. m. a kind of cotton, the seed-vessel of which is red.
namdā	s. m. felt.	narōā	a. healthy.
nānā	s. m. mother's father; f. nānī.	nārwa	s. m. guineaworm.
nandhā	a. small, young.	nās	s. f. nostril; pl. nāsā.
nandhā sahib	= Assistant Commissioner.	nass	v. n. flee; p. p. natthā.
nāng	s. m. (1) snake; (2) eel (f. nāngī).	nassak	s. f. punishment. (nassak millī his = he has received punishment).
nāngā	s. m. see nāghā.	nassōkar	{ s. m. { one who is in the s. f. { habit of absconding.
nangga	a. naked.	naswār	s. f. snuff (c.w. chhikk)
nankē	s. m. pl. mother's family.	naswārī	a. snuff-coloured.
nāpa	s. m. fruit of the bohī tree.	nātā	v. n. p. p. of nahā, bathed.
napīr	v. a. squeeze; pass. napīr.	natī	s. m. acrobat; f. natīnī.
napp	v. a. seize, catch.	natth	v. a. run a rope through the hole in an animal's nose.
nar	s. m. reed.	natthī	s. f. nose-ring, hole in the cartilage of the nose (of man or animal).
nār	s. f. woman.	natthā	v. n. p. p. of nass, fled.
nār	s. m. straw or stubble of wheat or barley.	naūh	s. m. nail.
nār	s. m. dried muscle.		
nārā	s. m. turning-lathe.		
nārā	s. m. (1) first milk given by a cow or buffalo after calving. (2) shout, cheer.		
narā	v. n. a net for catching fish.		

naukur	a. m. servant : <i>obl.</i> naukar.	nich	a. bad, wicked.
nāvarī	s. f. reel of thread.	nichenh	s. f. sneeze (i. w. mār).
navēkiā	a. separate, alone, at leisure.	nigāl	s. m. water running from a well, the right to irrigate from a well.
navi	s. f. new, land on which a fertilizing alluvial deposit has been laid by a river.	nih	s. m. love.
nawā	a. new.	nīnē	<i>pronon. aff.</i> you.
nawāṛā	s. m. the place where cattle collect.	nīhe	negative verb, you are not.
nazar	s. f. eye-sight, look, offer- ing to a superior.	nīnhā	he is not.
nē	v. a. take away, carry off <i>p. p.</i> nītā : <i>part.</i> nēndā.	nīhse	we are not.
nē	} <i>part. p. of.</i>	nīhsi	I am not.
nē		nīhū	negative verb, thou art not.
nēā	a. m. justice.	nīhve	you are not.
nēāṇṇ	s. m. kicking rope.	nīhvi	a. m. thou art not.
nēhrā	a. having horns pointing upwards.	nikāh	s. m. Musalman marriage ceremony.
nēih	negative verb he is not.	nikamna	a. unoccupied : idle ; useless ; worthless.
nēndr	a. m. subscription towards a wedding.	nikatthā	<i>p. p.</i> of nikkal, gone out.
nēṛē	adv. near.	nikhātr nikhattar nikhattā	} a. childless.
nēsh	a. full-grown (after 8 years) (of camel).	nikhtā	
nēsh	s. f. large tooth of male camel.	nikkā	a. small, little young.
nētrā	a. m. leather thong of churn.	nikkhar	v. m. be separated.
nēū	a. standing with head bent.	nikkil	v. m. come out, go out, get out, issue, <i>p. p.</i> nikatthā. niktha.
nī	interj. O ! (used to a woman).	nikkṛa	a. small, young.
		nīl	s. m. indigo.

nīlā	s. m. black buck.	nisse	negative verb, we are not.
nīlā	a. blue.	nissā	negative verb, he is not.
nīmāṇā	a. humble.	nissū	negative verb, I am not.
nīmāshā	s. f. pl. early evening, twilight, about 7 P. M.	nistar	s. f. lance.
nīmhi	negative verb, I am not.	nitt	adv. daily.
nimmār	s. m. subside (as foam or swelling).	nivā	s. m. mark, sign.
nimmia	s. m. embryo.	niwā	s. a. bend, bow.
nimrū	s. m. finger ring set with a stone.	niwā	a. low, poor.
nīnāṇ	s. f. brother-in-law's wife.	niwān	s. lowly land.
nīnāwā	s. m. hair.	niwar	a. standing with hands on knees.
nīndr	s. f. sleep.	niwwe	num. ninety.
nīngar	s. m. boy, f. nīngir.	nō	num. nine.
nīnnhā	negative verb, they are not.	nōh	s. f. daughter-in-law.
nīr	s. m. tear.	nōkā	s. m. small water channel to plow in a field.
nīr	a. separate, apart.	nōkh	s. f. newly-broken up land.
nīr	s. a. to scatter; (p. p. nīrā, part. nīrēndā)	nōlū	s. m. mongoose.
nīrā	adv. only.	nōrā	s. m. a thick rope made of date leaves, munj or old pieces of cloth.
nīrān	s. m. a slight meal eaten before the morning meal especially by ploughmen.	nū	post p. to.
nīrinnawo	num. ninety-nine.	nūli	s. f. sweetmeat made of urd flour fried in ghee and covered with a solution of sugar.
nīrvār	s. m. justice.	nuh	s. f. daughter-in-law; pl. nōrhī.
nīsār	s. f. trough to conduct water from a well.	nūk	a. n. cry loudly.
nīshān	s. m. flag, pennant, mark.	nūkūr	s. m. noise of weeping.
nīsr	(corruption of nīsri) s. f. sugar.	nukkrā	s. m. a white horse.
nissar	s. m. to blossom, come into ear (said of crops).	nūrā	s. m. silver naklet consisting of a hollow ring.
		nūt	s. a. close the eyes; p. p. nūta, part. nūtanā.

O.			
o	interj. O, (used by a man addressing a woman).	ōlā	s. m. screen, shelter.
o	pron. sing. and pl. he, that.	ōprā	a. strange.
ō	v. n. you are.	ōr	s. f. furrow, pl. ōrā.
ō	post p. from.	orāh	s. m. leaving one set of furrows to take up another.
ōā	s. m. turn at cotton-picking.	ōrhlā	a. on this side, near.
ōā	adv. thither.	ōrhte	adv. on this side.
ōdhīr	adv. (loc. of ōdhur) out of sight, behind one's back.	ōrik	adv. at last.
odhur	s. m. screen, shelter, loc. ōdhīr.	ōrū	} adv. from on this side, i. e., nearer than.
ōō	interj. oh.	ōrhō	
ōg	} s. m. wedge.	ōruk	s. m. end, loc. ōrik, at last.
ōgāf		ōt	s. f. support, shelter, pl. ōtā.
ōghrā	s. m. chewing the cud.	ōtar f. ōtir } a. childless, intensive	ōtrā nikhattrā. or ōtar nikhātr.
ōhar	s. m. niche.	ōtiā f. ōtri }	
ōhar	s. m. place where stolen cattle are hidden.	ōtar	s. m. mistake.
ōhlā	s. m. shelter.	ōtar	s. n. mistake one's way.
ōhra	a. uneven, harsh.	ōtnā	a. of or belonging to the camel.
ōhrī	s. f. small water channel from well.	ōthl	s. m. camel-d river ; stupid.
ōhu	s. m. manure, obl. āhal.	ōtrik	s. f. a childless woman.
ōhur	s. m. incitement, encouragement, instructions, obl. āhar.	ōtruk	s. m. a childless man.
ōhur	s. f. mustard.	P.	
ōjhā	s. m. a Hindū School-master, a Brahman teaching shāstrī.	pā	s. m. quarter, a fourth of a ser.
ōjhar	s. f. a wrong way, where there is no road.	pā	v. a. put, set, pour, put on (clothes). pr. p. pānda, p. p. pāsa, fut. pāsī.
ōkh	s. m. difficulty, discomfort.	pā	s. f. a kind of itch which attacks sheep, goats and camels.
ōkhā	a. difficult, uncomfortable.	pabb	s. m. ball of foot.
ōkhar	s. m. leavings of cattle's fodder, refuse.	pabbi	s. f. peak of hill.
ōl	s. f. hereditary custom, practice, pl. ōlā.	pabbi	s. f. a water lily.
		pābl	s. f. a kind of gourd (cucumis melon). Also called tar.

pachādh	s. m. s. f. the west. A tract (in Dera Ghazi Khan) running along the foot of the Suleman Range.	paghūja	s. m. cradle.
pachār	s. f. betrothal (only used by Hindūs).	pagrī	s. f. turban.
pachchārak-ki.	s. f. a silver ornament worn round the neck.	pāh	s. f. dry cow-dung, path for cattle between two hedges.
pachchh	v. a. lance.	pāhā	s. m. path between fields.
pachchhā	adv. in the evening.	pahāj	s. f. rival wife.
pachchhar	s. f. a cow neither yielding milk nor in calf.	pahār	s. f. internal wound.
pachohhi	s. f. (1) a basket made of munj, date leaves or wheat straw. (2) sugarcane that has passed through the sugar press.	pahār	s. m. hill, mountain.
pāchha	s. m. a scarifier, the person who slices poppy-heads.	pāhar	s. m. one-fourth, quarter, watch, three hours.
pachhāwā	s. m. shade, shadow.	pahāre	s. m. pl. multiplication-table.
pachhā	a. late.	pahārū	s. m. sheep or goats generally.
pāchhi	s. f. the act of scarifying or slicing poppy-heads.	pāh jhālū	s. m. the board which prevents the manure and dust moved by the bullock's feet from falling into the well.
pachwanja	num. fifty-five.	pāhrā	s. m. hog-deer (fr. pāhrī).
paddbahērā	s. m. a red toadstool (not edible).	pāhrā	s. m. sentinel.
paddh	s. m. distance (used of long distances).	pāl	s. f. measure of capacity = four tōpās, twelfth of an anna.
paddhar	s. m. an open plain land without trees.	pai	s. m. husband obl. pl. palā.
pagg	s. f. turban; manorial due; headman's position or right; payment made to an owner of land for permission to sink a well on his land, pl. paggā.	pall	s. f. dancing like a peacock, vanity.
pagghur	} s. m. sweat.	pair	s. m. foot.
paghārā		paisā	s. m. quarter-anna.
paggrā	s. m. turban.	paisā	s. m. thick country cloth.
		paisē ālā	s. m. moneyed.
		pāk	s. f. matter from a sore.
		pakā	v. a. cook, ripen, make complete.
		pākhar	s. m. saddle-gear for riding a camel.
		pākhar	s. f. help, especially spiritual help of a saint.
		pakhērū	s. m. bird.
		pākhrā	s. m. saddle for two men on camel.

pakk	<i>s. n.</i> be ripe, mature, cooked, complete.	palī	<i>s. f.</i> the green leaves of gram which are cooked as a vegetable.
pakk	<i>s. m.</i> certainty, <i>ũ kamm dā mē kũ pakk nahī</i> = I am not sure about that.	pallo	<i>s. m.</i> the border of a shawl, the end of a shawl used as a purse.
pakkā	<i>s. m.</i> one rupee for one mouth.	pallo pāwan	= to invoke a blessing.
pakkā	<i>a.</i> cooked; ripe; genuine; complete; sure.	pallyā	<i>s. m.</i> gray hair when it first appears.
pakkhā	<i>s. m.</i> honey-comb.	palūtā	<i>s. m.</i> curse.
pakkhī	<i>s. m.</i> bird.	palwān	<i>s. m.</i> a grass (<i>andropogon annulatus</i>).
pakkhī vās	<i>a.</i> tent-dwelling.	pān	<i>s. f.</i> paste.
pakkhū	<i>s. m.</i> bird.	pān	<i>s. f.</i> a fourth of a <i>parōpi</i> , equal in weight to from 4 to 6 <i>chhitaks</i> ; also called <i>thūlā</i> .
pakkir	<i>v. n.</i> prove good, come to one's aid.	paṇā	<i>s. m.</i> sand taken from the sandhills of the Thal, or clay from the spoil banks of a canal to be used as manure.
pakksillā	<i>a.</i> of burnt brick.	pānd	<i>s. m.</i> top-part of the sugarcane or of barr; the end, the extremity, the tail of a canal.
pālā	<i>s. m.</i> cold.	pand	<i>s. f.</i> bundle, <i>pl.</i> <i>pandā</i> .
palān	} <i>s. m.</i> pack-saddle.	pandh	<i>s. m.</i> distance.
palāna		pandhērū	<i>s. m.</i> traveller.
palangg	<i>s. m.</i> painted bed.	pandrā	<i>num.</i> fifteen.
palatthi	<i>s. f.</i> sitting cross-legged (the usual sitting position).	pandri	<i>s. f.</i> bundle.
palēthā	<i>a.</i> first-born.	paniri	<i>s. f.</i> seedling.
pālāhā	<i>s. m.</i> disengaging, at leisure.	panj	<i>num.</i> five.
palit	<i>a.</i> unclean.	panja	<i>s. m.</i> paw or foot of a bird.
palita	<i>s. m.</i> a charm written on paper and meant to be burnt.	pānja	<i>s. m.</i> a five, a handful of dates.
pali	<i>s. a.</i> nourish, feed up; <i>pallea hō e a.</i> well nourished, fat.	panjāh	<i>num.</i> fifty.
pall	} <i>s. m.</i> (1) a stack of straw or grain.	panjāhl	<i>s. f.</i> } the sum of fifty;
palla		panjhārā	<i>s. m.</i> } about fifty,
	(2) two concentric walls of grass ropes placed on top of the masonry cylinder of a well, between which the earth from the well is placed.	panjāitth	<i>num.</i> sixty-five.
		panjāli	<i>s. f.</i> yoke for two oxen.
		panjāsī	<i>num.</i> eighty-five.
		panjdu	<i>s. m.</i> rent at two-fifths.
		panjēit	<i>s. f.</i> meeting.
		panjhattar	<i>num.</i> seventy-five.

pañj kalān	n. having all four feet and forehead white (of buffalo or horse).	parāt	s. f. large open brass vessel in which flour is kneaded.
pañjōrā	n. quintuple.	pārat	s. f. entrusting, recommendation.
pañjōth	s. m. a rate of 1/100 (interest), i. e., 10 per cent.	parchā	v. a. to console, especially to pay a visit of condolence, (used of men).
pañjūnā	n. fivefold.	pārchhā	s. m. the wooden trough into which water from the pots of a Persian wheel falls.
pañjih	num. twenty-five.	parchūn	s. f. small transactions, petty sales.
pañjwā	n. fifth.	pardādā	s. m. father's father's father; f. l.
pañnā	s. m. page.	pardīng	n. m. crupper.
pañni	s. f. a grass (<i>Andropogon muricatum</i>).	pare	adv. and post p. far; far off beyond.
pāpin	s. f. presence of mind, courage.	parāre	adv. comp. further off.
pāpiṣ	s. f. thin cake of silt, lobe of the ear.	parh	v. a. read, repeat, learn.
pāpri	s. f. thin cake of silt, lobe of the ear.	parhā	adv. far, far off, beyond.
pār	s. f. root, a first ploughing; pl. pāṛā.	parhā	s. f. meeting.
par	s. m. wart on horse's leg.	parhā	s. f. flat clod, made by cracking of a deposit of silt.
par	adv. last year.	parikh	v. a. test, try.
par	conj. but.	parit	s. m. love, friendship.
pār	s. m. hole in hedge made for purposes of theft (s. m. kar).	parikṣ	s. m. a bad lot.
pār	v. a. tear, split, burst, wound, make a first ploughing.	parnā	v. a. give in marriage.
pār	adv. on the further side.	parnāla	s. m. water-conduit on roof.
parā	adv. further off, beyond.	parnānā	s. m. mother's father's father; f. parnānī.
parā te	s. m. blank left in ploughing.	parnēwā	s. m. wedding.
pāṛā	s. m. blank left in ploughing.	parni	v. pass, be used in marriage.
*parāeā	a. belonging to another, alien, strange.	parōkā	a. last year's.
parāhnā	s. m. guest.	parōpi	s. f. a measure of capacity, one-fourth of a ṭōpa.
parah phuṭṭi	s. f. dawn.		
parākā	s. m. buttermilk.		
pañhākā	s. m. buttermilk.		
parālī	s. f. straw of rice, chīnā, sawānk, kangni, samukha, &c.		
parār	adv. the year before last.		

parōtrā	s. m. son's son's son, f. parōtrī.	patlā	a. thin ; few ; rare ; weak ; hard-up.
parrā	s. m. line of beaters.	patōkā	s. m. small strip.
parjā	s. m. leopard (fem. parjī).	pātr	s. m. leaf.
parāṅg	s. m. ladder.	patrēr	s. m. father's brother's son, a cousin.
parsū	adv. the day before yesterday, or the day after to-morrow.	patri	s. f. leaves of moth or of sugar-cane.
part	v. n. return.	pātrī	s. f. an earthen ware kneading dish.
part	s. f. honour ; good name credit.	patrīyā	s. m. father's brother, uncle.
partā	v. a. return.	patrōṭā	s. m. a small earthenware kneading dish.
partā	a. further, on the off side.	patt	s. f. honour ; good name ; credit.
partē	adv. on that side, beyond.	paṭṭ	v. a. dig up ; root up ; bite ; protrude.
pārū	post p. through, by means of.	paṭṭ	s. f. beam (of a roof), pl. paṭṭī.
parūn	s. m. iron sieve.	paṭṭ	s. m. thigh ; silk.
parūthā	a. stale.	pattā	s. m. trace, address, sign.
pasōl	s. f. side-beam of roof, pl. pasōlā.	paṭṭā	s. m. lease.
pasīla	a. on one side, apart, aside.	pattal	s. f. a screen made of the reeds of saccharum sacra.
pasī	s. f. rib.	pattan	s. m. crossing, ferry.
passā	s. m. a good crop.	paṭṭādār	s. m. lease-holder.
pāssā	s. m. side.	paṭṭh	} s. f. female kid.
pāssō	post p. towards.	paṭṭhī	
passō	s. m. sweat.	paṭṭh	s. m. a measure of capacity = 4 boras.
pāsungg	s. m. weight put in light end of scales to make them even.	paṭṭh	v. a. send.
pāṭ	v. n. be torn, split, burst, be wounded.	paṭṭhā	s. m. fodder ; young donkey ; dwarf-palm, chamærops ; muske ; a very fatal disease which attacks cattle after they have eaten immature turnips or insufficiently watered jowār.
paṭhārā	s. m. The cross-stick of the three sorts of rakes, kēn, jandrā and dandālī, in which the teeth are fixed.	patthall	s. f. sitting cross-legged, c. m. mār.
paṭhōrā	s. m. (fem. kid. paṭhōrī)	paṭṭhōrā	s. m. a small kid.
paṭīla	s. m. a flat board fastened upright at the end of the gādhi or driving seat, of a well which serves the driver as a back board.	paṭṭī	s. f. a narrow strip of hard level soil lying between sandhills.
paṭkā	s. m. small turban.		

patl	<i>s. f.</i> sub-division of an estate.	pējō	<i>adv.</i> at all, entirely (always used with negative sentences). In use in Sangarh, e. g., <i>rāt pējō nindr nahī āi</i> = last night sleep did not come at all.
pattpurī	<i>s. f.</i> temple (of head).	pekā	<i>a.</i> on foot.
patr	<i>s. m.</i> leaf.	pōkā	<i>s. m.</i> father's family or house (of a wife).
pattrā	<i>s. m.</i> dry leaves of mallā.	pēn	<i>s. f.</i> a pelican.
pattrī	<i>s. f.</i> a narrow strip of hard level soil between two sand-hills; bank of a canal; edge of a road; strip; a flat square locket of gold or silver.	pēn	<i>s. f.</i> the hole in the iron of a maddock (<i>vahōlā</i>).
paū	<i>s. f.</i> saffron.	peō	<i>s. m.</i> father, <i>obl.</i> plū, <i>ob.</i> pl. pewā.
pāull	<i>s. m.</i> weaver, <i>f.</i> puleāñī.	pēr, pēr	<i>s. m.</i> foot.
paunē	<i>a.</i> a quarter less than.	pārā	<i>s. m.</i> track.
paungar	<i>s. m.</i> dyer.	pērā	<i>s. m.</i> rope for tying the feet of cattle, track.
paurā	<i>a.</i> saffron-coloured.	pēr ā	<i>interj.</i> call to bullocks, to turn to left.
paurī	<i>s. f.</i> step of ladder.	pērōādhī	<i>s. m.</i> tracker.
pavleāñī	<i>s. f.</i> woman of the weaver caste.	pērun	<i>s. m.</i> a tribe that dance, <i>f.</i> pērnī.
pāvilāñī		pēshī	<i>s. f.</i> mid-afternoon, about 3 p.m.
pāvī	<i>s. m.</i> weaver, <i>fem.</i> pavle-āñī.	pēt	<i>s. m.</i> breadth.
pavve	<i>v. n.</i> <i>Aorist</i> of <i>pē</i> —may lie.	pētā	<i>s. m.</i> warp.
pāwā	<i>s. m.</i> leg of bed.	pētō	<i>p. p.</i> in charge of, under responsibility of; <i>c. v.</i> <i>de.</i>
pawā	<i>v. a.</i> cause to put.	pēth	<i>num.</i> sixty-five.
pawāh	<i>s. m.</i> land near village.	pētrī	<i>num.</i> thirty-five.
pā	<i>v. n.</i> lie, fall; <i>beśal</i> ; <i>p. p.</i> <i>pēā</i> ; <i>present participle</i> <i>pōndā</i> . <i>Aor.</i> <i>pavve</i> .	pēvā	<i>s. m.</i> cotton-seed.
pā	<i>v. n.</i> <i>p. p.</i> of <i>pē</i> , <i>lain</i> <i>f.</i> <i>peī-lī</i> , <i>n. pl.</i> <i>pēō</i> .	phaddh	<i>v. n.</i> seize, catch hold of.
pehāwāñī	<i>s. f.</i> grinding, wages for grinding.	phaggun	<i>s. m.</i> the month February-March.
pāhrea	<i>s. m.</i> call for help.	phāh	<i>s. m.</i> snaring, hanging.
pehlā	<i>a.</i> first.	phāhā	
pehlīñ	<i>s. f.</i> after its first calf (of cows).	phāh	
pehlō	<i>adv.</i> at first, firstly.	phāhī	<i>v. a.</i> entangle, ensnare.
peilā	<i>s. m.</i> further, beyond.		<i>s. f.</i> noose; snare; eye of button.
peisā	<i>s. m.</i> pice, quarter of anna.	phakka	<i>s. m.</i> small handful, contained in the fingers, the amount thrown into the mouth at once.

phakki	s. f. powder.	phōsi	s. f. fresh dung of cattle.
phālā	s. m. coultar.	phūhr	s. m. matting.
phali	s. m. fruit.	phūhrī	s. f. mat (generally used for sitting or kneeling on).
phalli	s. f. pod.		
phandir	s. f. cow or buffalo not in milk or in calf.	phulāh	s. m. } a tree— <i>acacia</i>
		phulāhl	s. f. } <i>modesta</i> .
phanlar	s. m. cubra.	phulkārī	s. f. flowered wrap of woman.
phapphōr	a. sprouting, shooting (especially of withered crops).	phuli	v. n. bloom, come into flower.
phar	s. f. shoulder of cattle.	phull	s. m. flower; ornament; amulet; bones which remain after the corpse of a Hindu has been burnt.
phar	v. n. to be well-to do.		
pharar	a. barren.		
phardā	a. a rich, well-to-do man.		
pharkī	s. f. anthrax in sheep.		
pharūmnī	s. f. pimple.		
phass	v. n. be entangled, soared.	phuluagga	s. m. amulet.
phāt	s. f. branch of river.	phumñī	s. f. blossom or ear of grass; tassel of silk.
phāt	v. a. beat soundly.		
phaṭṭ	s. m. wound.	phupphōr	a. father's sister's son.
phaṭṭ	v. a. to wound.	phupphī	s. f. father's sister.
phavvi	s. f. jackal in heat.	phupphur	s. m. father's sister's husband.
phē	v. a. bruise, beat soundly.		
phēkrī	s. f. unripe fruit of jāt.	phur	s. m. snort (of a horse, &c.).
phēr	v. a. return; dishonour (a bill).	phurri	s. f. sandfly.
phēr, phēra	s. m. } time, turn.	phuṭṭ	v. n. sprout, shoot (of plants).
phērl	s. f. }	phuṭṭī	s. f. uncleaned cotton.
phēsak lāṇi	s. f. a kind of lāṇā from which sājjī is made.	pi	v. n. drink, p.p. pītā.
phippur	s. m. lunga.	plālā	s. m. drinking-vessel; powder-pan of gun.
phirtāna	s. m. compensation for dishonouring a bill.		
phiss	v. n. be bruised, rotten.	plch	v. n. be irrigated, moistened (of land), p.p. pīchgeā or pītā.
phitt	v. n. be injured, go bad, deteriorate.	plch	s. m. watering-area.
phitt	interj. cursed be, a curse on!	plchch	s. f. gruel.
phittak	s. f. curse.	plchchhā	s. m. state of account, balance.
phōg	s. m. a plant found in the Thal— <i>Calligonum polygonoides</i> .	plchchhe	adv. post p. behind, after.
phōhār	s. m. waterfall.		
phōlā	s. m. skein of yarn on twister.		

pichhā	} adv. behind, at the back.	pipp	s. f. fruit of the utpāl ; pl. pippū.
pichhāhā		pippil	s. m. a tree— <i>Ficus religiosa</i> .
pichhōra	adv. farther, behind.	pippil	s. f. pl. eye-lashes.
pichhlagg	s. m. or f. step-son or step daughter (of a man).	pīr	s. m. threshing-floor ; halo round the sun or moon ; plain ; the circular platform at a well on which the hullocks walk round.
pichhōra	s. m. track leading back- wards, e. w. chā.	pīr	s. f. pain ; cattle-disease ; rinderpest.
piddi	s. f. a small dark gray bird shaped like a robin.	pīr	s. m. a holy man (gene- rally applied to sayyads) ; f. pīral.
plh	v. a. grind, p.p. plthā.	pīrhā	s. m. stool.
plhā	s. m. stool.	pīrhāl	s. m. drummer caste ; f. pīrhēn.
plhā	s. f. stool ; generation.	pīrhi	s. f. stool, generation.
plhū	s. m. lla.	pīrā	s. f. small-pox.
pīlā	a. yellow.	pīrkaudi	s. f. a game much played in Shahpur.
pīlā	v. a. make to drink, water's cause of pl, drink.	pīrmi	a. dear.
plchī	s. f. a plant— <i>tamarix gal- lica</i> .	pīrt	s. f. custom ; pl. pīrtā.
plh	s. f. ripe fruit of jāl (pl. plhū).	plā	v. n. be ground.
pīnḍ	s. m. village.	plsh plsh	interj. call to a cat.
pīnḍ	s. f. date fruit ; pl. pīnḍū.	plshe plshe	interj. get away (to a cat).
pīng	s. f. swing ; rain-bow.	pīsta	s. m. lap-dog.
pīngha	s. m. } swinging cradle.	pītā	v. a. p. p. of pl, drunk.
pīnghūṛā	s. f. }	pītandar	s. m. step-father.
pīn	v. a. scutch cotton.	pīthā	v. a. p. p. of plh, ground.
pīnjan	s. m. scutching-tools.	pītrēr	} a. father's brother's son.
pīnjar	s. m. chest of an animal.	pītrēra	
pīnjarā	s. m. cage.	pltt	v. n. beat the breast ; mourn.
pīnjri	s. f. heavy piece of wood used as a dumb- bell.	pittā	} s. m. } small water-melon. s. f. }
pīnn	v. m. beg ; ask alms.	pittī	
pīnnā	s. m. lump, bundle, body.	plū	s. m. father.
pīnnak	s. m. little milk.	plvi	s. f. charge on drawing water.
pīnnak	s. f. drowsiness.	plwā	v. a. give to drink, make to drink.
pīnnī	s. f. calf of leg.	pō	imperative of pō, fall.
pīp	s. f. an edible parasite from the roots of the kari bush ; pl. pīpū.	pōchā	s. m. paw of dog, cat, talons of kite, &c.
pīpi	s. f. reed of pipe.		

R.		rakkharī	s. f. (lit. a small protectress) (1) a protecting amulet; (2) scraps of paper with the name of God or a text written on them, sold by incumbents of Muhammadan shrines to pilgrims; these are inserted in wooden lockets, and tied round the necks of cattle to protect them from harm; (3) skeins of woolen or cotton thread similarly sold at shrines and worn by pilgrims round the neck; (4) skeins of thread supplied by Brahmans to Hindūs on the last day of Sāwan (lunar month) and worn by them on the wrists.
rabānā	s. m. tambourine.	rāi	s. f. sounder of pigs; pl. rāiā.
rabb	s. m. God.	raī	v. n. be joined, mixed.
rahi	v. n. to be sown; pres. p. rābhdā; p. p. rādhā; Ishk na rādhā jammea = love grew up unsown.	raīā	v. n. mix, join, sow seed.
rach	v. n. fail, become bankrupt.	rambā	s. m. spud.
rachchhānī	s. f. harber's bag of implements.	raṇ	s. m. field of battle.
rādhā	v. n. p. p. of rāh, sown.	rāṇā	a. bare-kaudū rāṇā. bare-backed, saddleless, pōrū rāṇā-barefooted.
rāg	s. m. tune.	randā	s. m. a widower.
rāgnī	s. f. tune.	randī, randīṇ.	s. f. widow.
rāh	s. m. road, path.	randīṇ.	
rāh	} v. n. sow; p. p. rādhā.	randūṇ, ran-	s. m. widower.
rahā		ḍūṇ.	
	jēthī rāḥ	rang	s. m. colour, dye; bark of kikkar tree.
	rāh aṇ = to sow an early crop.	ranggur	a. poor, bad (of crops).
	kanjhi rāḥ	rangiṇ	s. f. (1) the vessel in which cloth is dyed; (2) a bath of heated sand, used as a cure for leprosy.
	rāh aṇ = to sow a late crop.		
rahā	v. n. (causal of reh or rah) cause to remain, stop, sow.		
rāhak	s. m. agricultural servant, ploughman, cultivator.		
rahal	s. m. a wooden lectern or book-rest for supporting a Qurān.		
rahā	s. m. soup.		
rahkām	s. m. cultivator's share of the produce of land.		
rāhki	s. f. being a rāhak or tenant; crops.		
rajj	v. n. be satisfied, prosperous.		
rakh	s. f. block of State land; reserve.		
rakh	v. n. place.		
rākhā	} s. m. a watchman.		
rakkhā			
rākhī	s. f. watching, guarding.		

rānī	s. f. a queen.	rattak	s. f. (pl. rattakā) red velvet beetle.
rann	s. f. woman, wife.	rattī	s. f. (1) redness; (2) a disease in wheat said to be caused by extreme cold.
rappār rapp	} s. f. hard black clay soil which dries slowly and splits into large clods as it dries.	rattī	s. f. one-eighth of a māsa.
raṛ	v. n. groan of camel.	ratūlā	a. bloody.
raṛh	s. f. crop; pl. raṛhī.	ratwā	s. m. a red-headed wild duck.
raṛh wāh	s. m. an agriculturist.	rauda	s. m. twisted gut.
raṛh wāhl	s. f. agriculture.	rāvi	s. f. the river Rāvi.
rari	s. f. bare ground, hard soil (cracks after rain).	ravōch	a. belonging to the Rāvi.
rās	s. right, useful.	rāwa	s. m. dry country, especially the uplands of the Mooltan District.
rashid	s. f. draft payable on demand.	rawāh	s. m. a bean cultivated as a hot weather crop (<i>dalichos sinensis</i>).
rāshki	s. f. large tooth of male camel.	razāi	s. f. thick cotton quilt.
raṣṣī	s. m. rope, stolen cattle.	rāzī	a. pleased, contented, well.
raṣṣē jhall	s. m. (lit. a rope holder) a receiver of stolen cattle.	rāḡh	s. f. leud.
raṣṣiṣ	a. reconciled.	rāgmāhī	s. f. skink; fish lizard.
raṣūl arvāhī	s. f. (lit. that given to or in the name of the soul of the Prophet). A payment in kind made to the village mulā before dividing the corn heap.	rāh	v. n. stay; pp. rāhā.
rāt	s. f. night; loc. ratī, at night.	rāh	s. f. first beard.
rātī	adv. in the night-time.	rāi	s. m. a disease of cattle caused by drinking stagnant water.
ratt	s. m. the wheel of a well on which the rope ladder and pots are hung.	rāṛh	v. a. roll, revolve.
ratt	s. f. blood.	rēt	s. f. sand.
rattā	a. red.	reṭā	s. m. a red sheet (given at betrothals by bride's father to the bridegroom).
		rētrī rētūr	s. f. } sandy soil. s. m. }
		riḡb	s. f. muddy water in a well.

ridh	v. a. to boil, to stew; <i>pres.</i> <i>p.</i> ridhdā; <i>p. p.</i> riddhā.	rōrh	v. a. sweep away.
rikik	} s. f. purging (used of cattle).	rōri	s. f. bit of kankar, kernel.
rikki		rōti	s. f. scone, bread, food.
ring	s. m. cry of she-camel or buffalo.	rōti vēlā	s. m. breakfast-time, about 9 A. M.
rinj	s. m. anger, grudge, spite.	rōzā	s. m. tomb of saint.
rinjak	s. f. small powder-horn.	rōzi	s. f. livelihood, food.
riṇṇ	s. m. debt.	rū	s. f. scatched cotton.
riṇṇāi	a. indebted.	rugg	s. f. (1) sandy uncultivated land; (2) sandy soil.
riṇh	v. m. roll, revolve; <i>riṇhdā</i> <i>khūh vich van</i> pea = rolling it fell into the well.	ruhārā	s. m. } a kind of wild duck;
riṇk	s. a. churn	ruhārī	s. f. } the white-eyed duck (<i>a t h y a nyroca</i>).
ris	s. f. rivalry, emulation.	rujḥ	v. m. (1) to be engaged or occupied, (2) to be filled up (used of ear-ring holes in the ears); <i>p. p.</i> <i>rujḥā</i> , <i>ru dhā</i> .
rit	s. f. practice; <i>pl.</i> <i>ritā</i> .		<i>ghar vich ch trimati ruddhiā</i> <i>hoiā hin</i> = the women are occupied in the house;
riti	s. f. chewing.		<i>tē dē vā d h</i> <i>rujḥ gaē hin</i> = the bores in your ear have been filled up.
rizāi	s. f. quilt for bedding of English cotton.	rukḥāṇā	a. living on dry bread, having no butter.
rō	v. m. cry, weep; <i>p. p.</i> <i>runnā</i> .	rukḥā	a. dry; plain (bread without condiments); indifferent apathetic.
rōbrō	aṇh, before one's fate.	ruḥ	v. m. be lost, ruined.
rōḍā	a. hornless; with head entirely shaved; <i>b e a r d l e s s</i> (of wheat).	runnā	<i>p. p.</i> of <i>rō</i> , cried, wept.
rōh	s. m. hill.	rupēā	s. m. rupee <i>pl.</i> <i>rupēā</i> .
rōhuk	s. m. ploughman, cultivator; <i>vbb.</i> and <i>pl.</i> <i>rāhak</i> .	rūr	s. f. long drawn howl of dog or jackal.
rōk	s. m. cash.	ruh	v. m. be swept away by a stream.
rōkir	s. f. cash-book.	rusā	v. a. make angry, vex, irritate.
rōlā	s. m. noise, disturbance.	russ	v. m. get angry, be vexed.
rōṇi	s. f. watering a field before ploughing	rutt	s. f. season.
rōp	s. m. a crop of indigo in first year.		
rōṇā	s. m. clod; lump; pebble; <i>kandā</i> ; <i>kar. nū</i> ; drought.		

S.		sagg		s. n. be able.	
sa	<i>pron. aff.</i> he, she, him, her, it.	saggā	<i>s. m.</i> thread (given by spiritual advisers to disciples as a charm against evil).		
sa	<i>pron.</i> abbreviated <i>pōl.</i> form of <i>saṣṣā</i> = we, used with monosyllable post positions <i>qā</i> , <i>dī</i> , <i>qā</i> (meaning of us, our) <i>kū</i> (to us).	sagghrā	<i>s.</i> accompanied by one's family. <i>chhōr mūsa ghagghrī, mā laddī vendī sagghrī</i> = let go my petticoat, musa, I am going away family and all.		
sā	<i>s. m.</i> a heron.	sagwā	} <i>a.</i> identical.		
sabāh!	<i>adv.</i> to-morrow.	sāgi			
sabāla	<i>s. m.</i> best-man at a wedding.	sāh	<i>s. m.</i> breath, sigh (<i>s. m.</i> <i>kaddh</i>).		
sabbab	<i>post p.</i> by means of.	sahā	<i>s. m.</i> hare.		
sabbho	<i>a.</i> all; <i>f.</i> <i>sabbhā</i> ; <i>pl. m.</i> and <i>f.</i> <i>sabbhō</i> ; <i>obl.</i> <i>sabbhā</i> .	sahāra	<i>s. m.</i> patience, endurance.		
sabōṇ	<i>s. f.</i> a small quantity of butter-milk put into fresh milk to start the process of curdling.	sahōit	<i>s. f.</i> girl-friend; companion.		
sabnā	} <i>s. f. adv.</i> to-morrow.	sāhi	<i>s. f.</i> (1) rest, (2) earnest money, (3) rim of a sieve.		
sabnār					
sabūṇ	<i>s. m.</i> soap.	sāhmṇō	<i>adv.</i> in front.		
sachch	<i>s. m.</i> truth.	sahōe	<i>s. m.</i> a fish.		
sachchā	<i>a.</i> true.	sahū	{ <i>s. m.</i> a tribe of Jats. <i>a.</i> patient.		
sadā	<i>adv.</i> always.	sahūr	<i>s. m.</i> before dawn.		
sāqā	<i>a.</i> our.	sāhware	<i>s. m.</i> <i>pl.</i> father-in-law's house or family.		
sāqā	<i>a.</i> a call, shout.	sāi	<i>s. m.</i> master, owner, sir; <i>f.</i> <i>ṣōṇ</i> .		
sāqā	<i>s. m.</i> call, shout.	sāi	<i>interj.</i> sir.		
sāqā pandh	= as far as a shout can reach.	sāi	<i>s. f.</i> earnest-money.		
sāqhal	<i>s. m.</i> coarse country cloth.	sāi jīvō	= may my lord live.		
sādkā	<i>interj.</i> bravo.	sājīā	<i>a.</i> fresh, right (hand).		
sāqwāh	<i>s. m.</i> distance a man's voice can carry.	sājjan	<i>s. m.</i> friend.		
sāfa	<i>s. m.</i> large turban.	sājji	<i>s. f.</i> the <i>salsola</i> plant; the alkali made from it.		
sāg	<i>s. m.</i> greens, especially turnip leaves.	sājji sūi	<i>a.</i> recently calved.		
sagan	<i>s. m.</i> (lit. an omen) the general name for all ceremonies customary at birth, circumcision and wedding, which are not part of the religious service.	sāk	<i>s. m.</i> relationship, connection by marriage, betrothal.		
		sākdār	<i>s. m.</i> kinsman.		

sākhṛā	a. pleasurable, easy.	sāmṇe	adv. in front.
sakkā	s. m. kinsman, relation by marriage, son's or daughter's father-in-law.	samōlā	a. collected, together.
sakkā	a. born of the same parents.	samukkā	s. m. an inferior grain cultivated on the banks of the rivers.
sālā	s. m. brother of wife; f. sālī.	sanattha	s. m. a shrub (<i>dodonaea viscosa</i>).
salabbā	a. fine, handsome, well-looking (opposed to kulabbā = bad).	sāndal bār	s. f. the upland tract between the Chenāb and Ravi rivers.
salāl	s. f. pin of yarn.	sandārī	s. f. an inflated skin on which rivers are forded.
sālḥ	s. f. a house with a thatched roof.	sandḥ	a. barren.
salhār	v. a. to tie two animals together when grazing.	sandh	s. m. joint.
salūṇā	a. salt.	sandh	s. f. a hole made by burglars.
samā	s. m. season, good season, prosperity.	sāṇḍhā	s. m. buffalo bull.
samal	s. m. provision for a journey.	sandhap	s. f. a cow that has not been milked, dū diharē dī, sāṇḍhap hē = she has not been milked for two days.
samand	a. light dun (of a horse).	sāṇḍhi	s. m. a house-breaker.
sambāh	s. m. preparation for marriage.	sandhlā	s. m. (1) aqueduct; (2) a mode of wearing clothes by women when mourning.
sāmbh	s. f. a store.	sāṇḍhu	s. m. sister-in-law's husband.
sāmbh	v. a. to secure.	sandhlā	s. m. crossing of one water-course by another.
samhāl	v. a. to put to sleep.	sandr	s. m. a tool, an instrument.
sāmī	s. f. niche in a grave in which corpse lies.	sandrā	s. m. a high bed water-course.
samm	v. n. sleep; p. p. suttā.	sane	past. p. along with.
samm	s. f. (1) share, (2) the horizontal stick of an ox yoke (pan-jālī) that passes under the bullock's neck.	sanēhā	s. m. message.
sammāchār	s. m. advice of draft, statement of prices-current.	sāṅg	s. f. spear; pl. sāṅgā.
sammh	} v. n. to sleep; p. p. suttā, uñhā vich sammahaggius = I began to sleep amongst them.	sang	s. m. a party of pilgrims or travellers.
samm		sang	v. n. to be willing (used of a cow in being milked), to be considerate.

sāngā	s. m. neighbourhood, connection, chance.	sārā	a. all, every, the whole.
sangat	post. p. together with.	sarak	s. f. main road, highway.
sangchūr	s. m. a kind of poisonous-snake-burn <i>garus caeruleus</i> — the krait.	saral sariū	} s. m. a horse under two years old.
sangghā	a. thick, close.	sarangī	s. f. lute.
sanggi	s. m. companion.	sargaṭ	s. f. the upper and horizontal wheel of a sugar-press.
sangli	s. f. flock of bustard or partridge.	sarghi	s. f. early morning, about 3 A. M.
sāngli	s. f. the husk of the cotton pod; (pl. sāngliā.)	sarh	a. obstinate (used of animals).
sangolā	s. m. spear.	sārnhā	s. m. the season of autumnal malarious fever very common in the parts annually inundated.
sānh	s. m. bull, stallion, entire animal.	sarneō	s. f. an oil-seed (<i>brassica campestris</i>).
sānhā	s. m. a kind of lizard.	sarih	s. m. the circle tree (<i>acacia speciosa</i>).
saṇhak	s. f. large open earthen vessel in which flour is kneaded.	sarkār	s. f. Government, the State.
sānhī	s. m. a stallion.	sar mahār	s. f. string in nose of camel.
sanjh	s. m. pl. harness, saddle-gear of a horse.	sarnāi	s. f. inflated skin.
sārjāhā	a. held in partnership, joint property.	sarōi	a. solid.
santhā	s. m. a shrub (<i>dodonaea viscosa</i>).	sārpā	s. m. a fee paid to a land-owner for leave to sink a well.
sapōtr	s. m. a good son.	sarpēch	s. m. a canal manager (peculiar to Muzaffargarh District), a representative of the irrigators from a canal appointed to look after their interests.
sapp	s. m. snake.	sarreā	s. f. pl. rice.
sār	s. f. (1) a procession of Hindū women who promenade the streets before a wedding and sing songs known variously as <i>pulhānī</i> , <i>ḍōhā</i> and <i>sākhi</i> of great indecency; (2) <i>vulva animalium</i> .	sarrin	s. m. whetstone.
sar	s. m. the leaves of the grass <i>saccharum munja</i> .	sārū	a. burning.
sar	v. n. be burned, be out (in a game).	sāsi	s. m. a gipsy tribe; f. sā-sin.
sār	v. a. burn.	sass	s. f. mother-in-law.
sār	s. m. a burn.	sataiṭh	num. sixty-seven.

sāk	n. m. moisture by percolation.	shakkī	n. suspicious, doubtful.
sākra	s. m. a hundred, per cent.	shaklō	s. f. (a) the mauna of the Lein (<i>tamarix</i> livece) and ukāh (<i>tamarix orientalis</i>); (.) the honey of wasps.
sāhi	s. f. a hair rope.		
sēṇ	s. f. mistress; f. of sāl.	shāl	s. m. silk wrap.
sēṇ	{s. m. } the fathers and {s. f. } mothers of a husband and wife are sēṇs to one another.	shālā	interj. an interjection of desire meaning would to God, please God; shālā khēr nāl avē = please God, may you return safely; allā dī amān hōvō shālā = may you be in the protection of God, please God.
sēngā	s. m. (f. sēngl) a companion, a contemporary.	shalwār	s. f. trousers which are full of folds and baggy.
senī	s. f. the relationship between two persons whose children are married to each other (from sēṇ).	shāmat	s. f. curse.
sēr	s. m. a standard sēr.	shangar	s. f. the pod of the jand tree (<i>prosopis specigera</i>).
sēr	s. f. a plot of ground without a well.	shangarī	s. f. (1) sugar-candy; (2) unripe fruit of jand (kandā).
sērū	s. m. cross-piece of bed at top and bottom.	shara	s. f. Muhammadan law.
sati	past p. simultaneously, with; āwāṇ sēti = as soon as he came.	shārak	s. f. 1/10 of a sēr.
shabbār	n. badly cooked.	shāraklāl	s. f. a bird from which Hindūs take omens.
shagglam	s. m. turnip.	sharīk	s. m. enemy.
shāh	s. m. high class money-lender and shop-keeper, a title of respect applied to Seiyads.	sharnā	s. m. pipe.
shahīngar	s. f. a fish having a yellow back with black stripes.	shaṭall	s. m. falsehood, a lie.
shahtir	s. m. squared roof beam.	shē	s. f. (1) thing. (2) sweet-meats; pl. shēil.
shahūkār	s. m. bill-broker.	shih	s. m. tiger.
shahūr	s. m. good manners; sharm shahūr nāl vanjī = go with modesty and good manners.	shih makkhl	s. f. an insect that kills flies.
shāit	adv. perhaps.	shikāru	s. m. hunter.
shakhsāṇī	s. f. a female person, a female individual.	shīmak	s. m. a disease of camels and horses in which the whole body becomes dry and shrivelled and lameness ensues.

shist	s. f. back-sight of gun, sight.	siṅṇā	s. sensible, discreet, of mature age.
shitābl	adv. quickly, fast.	siāpā	s. m. mourning, weeping for the dead.
shōdā	a. poor, wretched, humble, weak, quiet.	siddhā	a. straight, upright.
shōh	s. m. bridegroom, husband.	sijhā	v. a. to bring to an end, to settle, to pay a debt; karz si-jhenda = paying off debts.
shōhpar	s. m. large moustaches.	sijj	v. n. be moistened; p. p. sinnā.
shōhur	s. m. village; obl. shā-har.	sijjh	v. n. to come to an end, to be settled, to be paid (of a debt), to sink into its place (the masonry of a well).
shōkhl	s. f. anger.	sijjh	s. m. sun.
shōnk	s. m. desire; hobby.	sijjh lāh	s. m. sunset, west.
shōr	s. m. salt efflorescence.	sijjh ubhār	s. m. east.
shōrā	s. m. saltpetre	sikk	{ s. f. desire, v. n. to be desirous.
shōr kallar	s. m. salt efflorescence.	sikkh	v. n. learn.
shuā	s. m. light of dawn.	sikkl	s. m. pupil; Sikkh.
shūk	v. n. to hiss, to snort.	silāb	s. m. land subject to inundation.
shukār	v. a. blow, breathe (prayers spells, invocations).	silārī	s. f. cotton cloth with stripes.
shukkar	interj. thanks be to God.	silh	s. f. brick; pl. silihā.
shukrānā	s. m. (lit. a thanks giving) a cess levied by Diwān Sāwan Mal on price of the mahsūl grain sold to the landlord, in case of a rise of prices. The rate was 1 Re. per patth.	silhband	s. m. brick-maker.
shūm	a. miser.	silhdār	s. m. owner of a well (i. e. of the bricks of a well); syn. chak-dār.
shuskār	v. a. set a dog on.	simak	s. m. anthrax (of horse).
sl	s. f. boundary, ploughing, first ploughing; pl. slā.	simm	v. m. ooze.
sl	s. m. cold.	sina	s. m. bosom, chest.
sl	v. a. sew; p. p. slā.	siṇapp	s. m. wisdom.
slā	{ s. m. a stranger, foreigner. a. strange, foreign.	sindh	s. f. the river Indus, the province Sindh, the tract lying on the banks of the Indus.
slāā	s. m. (1) cold season—from Aasū to Phāg-gan; (2) the kharif instalment of land revenue.	sindh	s. f. the parting of a woman's hair.
		sindhī	belonging to the river Indus.
		sindhōchur }	

singārā	s. m. (1) a cat fish (<i>macronis aor</i>); (2) water caltrop (<i>tropis bispinosa</i>).	sir gāṇhā	= pledging of the person to a creditor. A debtor engages to work as a farm servant for a creditor till the debt is liquidated. He receives only his diet, the customary wages of farm servants being credited to the debt.
singbhann	s. f. a final division of land.	sirh	s. m. sail.
singg	s. m. horn, powder-horn.	sirh	s. f. that part of the river where the stream is rapid.
singh	v. n. smell.	sirhāṇa	s. m. head of bed, pillow.
singhāra	s. m. a fish.	siri	s. m. partner.
siṅhi	s. f. a plant grown for its fibres which are used for making ropes (<i>hibiscus cannabinus</i>).	siri	s. f. a bird, the Indian snakebird (<i>plotus melanogaster</i>).
siṅhū	s. m. a pad for the head to support a water jar, or for a bullock's neck.	sirhaṇ	s. m. a fish of the carp family (<i>labeo cycchius</i>).
sinjān	v. a. recognise; p. p. sinjātā.	sirkī	s. f. screen made of sar grass.
sinjātā	p. p. of sinjān, recognised.	sirsāhi	s. f. (1) a square measure of land each side of which is a karam = $\frac{1}{2}$ feet in length. It is the unit in the local square measure; (2) the fourth part of a chhitāk.
sinji	s. f. a plant like clover. It is cultivated for fodder and also grows wild.	sisār	s. m. the long-nosed crocodile.
sinna	v. n. p. p. of siṅ, moistened.	siṭ	s. f. whistle (c.w. vagā).
siṭ	v. n. be sewed.	siṭ	s. f. an edible fungus growing on the roots of the jand; pl. siṭū.
siṭāhi	s. m. chaprāsi, soldier.	siṭā	v. a. p. p. of si, sewed.
siṭāwā	s. m. forked gunrest.	siṭṭā	s. m. ear of corn.
siṭṭ	s. m. } shell, the spathe of	siṭṭh	s. f. satirical poem.
siṭṭi	s. f. } the date palm from which the flowers issue.	siṭū	s. f. a plant (<i>baucaerostia edulis</i>).
sir	s. m. head, nick of time.	siṭū	s. m. inundation from a river either by flood or by canal.
sirā	s. m. coarsely ground wheat boiled and mixed with Gur.		
sirak	s. f. thick cotton-quilt.		
sirāndī	s. f. the head of a bed.		
sir dehū āeā	noon (sun come overhead).		

sivī	<i>s. f.</i> a ploughing.
slvvi	<i>s. f.</i> white ant.
slwā	<i>post. p.</i> with out (<i>c. 25.</i> <i>kanū</i>).
slwāl	<i>s. m.</i> mould, rust.
sō	<i>s. m.</i> mourning.
sō	<i>s. m.</i> hundred; <i>pl.</i> sēs.
sōāh	<i>s. f.</i> ashes.
sōār	<i>s. m.</i> Monday.
sōh	<i>s. f.</i> oath; <i>c. w.</i> chā.
sōhal	<i>s. m.</i> Canopus.
sohānjā	<i>s. m.</i> a tree (<i>m o s i n g a</i> <i>pterygosperma</i>).
sōhñā	<i>adj.</i> beautiful, becoming.
sōhrā	<i>s. m.</i> father-in law.
sōj	<i>s. f.</i> swelling.
sōjhā	<i>s. m.</i> care, caution.
sojhi	<i>s. f.</i> the act and profes- sion of an infor- mer or spy.
sojhāl	<i>s. m.</i> a light, brightness.
sōkh	<i>s. m.</i> ease, comfort.
sōkhā	<i>a.</i> easy, comfortable, well off; <i>sōkhā</i> <i>mōzā</i> = a well off village.
solā	<i>num.</i> sixteen.
sōlh-satārī	<i>s. f. lit.</i> (sixteen-seventeen). The usual rate of līchh or land- lord's share, which is $\frac{1}{17}$ of the divisi- ble produce.
sōmā	<i>s. m.</i> percolation.
sōṇ	<i>s. m.</i> the month July- August.
sōnā	<i>s. m.</i> gold.
sōndā	<i>pres. p.</i> of <i>sō</i> , to sleep.
sōphā	<i>a.</i> beautiful.
sōphī	<i>s. f.</i> a fish of the carp family (<i>cirrhina</i> <i>reba</i>). It is good eating.

sōr	<i>v. a.</i> (1) to ask aid of a saint or spiritual guide; (2) to add fuel to a fire; <i>k ā t h l</i> <i>sōrdā</i> = put wood on the fire.
sōrā	<i>a.</i> narrow, near.
sōtā	<i>s. m.</i> stick, club.
sōtī	<i>s. f.</i> slight walking-stick.
sōtr	<i>s. m.</i> cousin.
sōwār	<i>s. m.</i> Monday.
sū	<i>v. n.</i> bear young, calve.
su	<i>inseparable prefix mean-</i> <i>ing well, good.</i>
sūā	<i>s. m.</i> catch drain, call- bearing.
sub	<i>s. m.</i> a band on a sheaf of corn, a withe; hence meta- phorically peace, concord; <i>unhā</i> <i>vīchōh sub</i> <i>hō</i> = there is peace between them.
subrā	<i>s. m.</i> measles.
suchētā	<i>s. m.</i> easing oneself (used by Hindūs only.)
sūf	<i>s. m.</i> an apple.
sufnā	<i>s. m.</i> dream.
sūhā	<i>a.</i> familiar, known; <i>s. f.</i> <i>sūhī</i> <i>s. m.</i> a reed or stick fixed in the bottom of water to mark a ford.
sujāg	} <i>a.</i> awake.
sujāgā	
sujākha	<i>a.</i> seeing all right.
sujj	<i>v. n.</i> swell.
sukhan	<i>s. m.</i> a vow, a promise; <i>sūkhan dā</i> <i>kūrā</i> = false of promise.
sukk	<i>v. n.</i> dry up; <i>p. p.</i> <i>sukkā</i> , dry.

sukkā	a. p.p. of sukk, dry.	sūphā	s. m. a hole in the ground dug for water when no well is near or when the well water is undrinkable.
sukkhā	{ s. m. (cannabis sativa) bhang (used by Hindūs). a. pleasurable.	sursād	s. f. supplies for an army or a camp.
sukraṇḍ	s. f. shin-bone.	sūsi	s. f. striped cloth.
sukutr	s. m. step-son (of woman).	sussarī	s. f. a worm that eats dates while on the tree.
sūl	s. m. colic of horse.	sūtar lar sūt lar	{ s. m. a stick which slants from the side of a well and keeps the mahal or rope-gear in its place.
sulhaṛā	a. easy-going, soft, good-tempered.	sutr	s. m. carpenter's line, thread.
sumb	{ s. m. hoof of horse or donkey; hoof of cattle.	sutta	v. n. p. p. of samm, slept, asleep.
summ		sūtthan	s. f. trousers.
sumhāl	v. a. to put to sleep.		T.
summh	{ v. n. to sleep.	tā	{ adv. then.
summ		tā	{ v. a. } heat. { s. m. }
sumrā	s. m. a tribe of Jats.	tā	conj. then.
suṇ	v. a. hear, listen.	ṭabbar	s. m. a family, a household.
sunārā	s. m. goldsmith; f. sunārī.	tabōla	s. m. stable.
sūndā	s. m. the white scavenger, vulture (<i>neophron perenopterus</i>).	taḍā	adv. and conj. then.
sunḍgāh	s. m. a second treading out of corn after winnowing.	tahōr	v. a. to circumcise.
sunḍhā	s. m. a stump of Jowār left in the ground after the stalk has been cut.	tāl	past p. (with or without <i>de</i>) up to, as far as.
sunhapp	s. m. beauty.	taf	pron. obl. thee.
sunj	a. deserted, abandoned.	taḍā	pron. poss. thy.
sunjā	a. poverty-stricken, worthless.	taḍā	pro poss. thy.
sunjāṇ	v. a. recognise; p.p. sun-jātā,	talhl	emphatic form of <i>taf</i> , the agent case of <i>tū</i> , thou.
sunjāp	v. n. to be recognized.	talkū	pron. to thee.
suntā	s. m. circumcision.	tajār	s. f. the second growth of a crop after it has once been cut down.
sur	s. f. note, tone.		
sūr	s. m. pig, boar.		
sūph	s. m. (1) excavation of canals by <i>chherās</i> by daily labour without any sort of contract; (2) shop-keeper's day-book.		

tajar	s. f. the mound of unburnt bricks over a grave; a domed roof.	talla	s. m. bottom, base, clayey low-lying soil.
tāk	s. f. fold of door; <i>pl</i> tākā.	tallā	s. m. a kind of grass, (<i>cynodon dactylon</i>).
tāk	s. m. wooden door.	tallāh	} adv. below.
tāka	s. m. vaccinator.	tallā	
tākat	s. f. means, resources.	tallā nizri	s. f. flat opaque cakes of whitey brown coloured sugar.
tākh	a. sharp, clever.	talihā	adv. below.
tākhū	s. m. a glutton.	ṭallī	s. f. small bell.
takk	v. a. see, look.	tallī	s. f. palm of the hand, sole of the foot, grains that remain on the threshing floor after the heap of corn has been divided.
ṭakk	s. m. cut.		
ṭakk	v. a. cut, vaccinate, scarify, to mark wood by notching it.	tālū	s. m. bladder-like protuberance from camel's mouth when bubbling, swelling of palate of horse, top of head; roof of palate.
ṭakkā	s. m. half an āna; <i>pl</i> takke, mone		
ṭakkar	v. n. meet, agree.	talwā	a. low.
takki	s. f. watching, vigil, wake, web folded up.	tamākū	s. m. tobacco.
takrā	a. strong.	tambū	s. m. tent.
tākri	s. f. window-frame.	taṇ	v. a. prepare wool.
tal	v. a. fry in ghi or oil.	tāṇa	s. m. wool.
ṭal	v. n. depart, be past, go out of joint.	tand	s. f. yarn; <i>pl</i> tandū.
tal	s. f. bottom, the neighbourhood.	ṭāṇḍ	s. f. armlet.
ṭal	v. a. to remove one thing from the top of another, to skim.	ṭāṇḍā	s. m. stalk of bājra, dry lowār.
ṭāl	s. m. evasion, putting off, a drain to carry off surplus water, a canal escape.	tandī	s. f. dried gut, bow-string.
talāk	s. m. divorce.	ṭangg	v. n. and a. hang.
ṭālhi	s. f. a tree—(<i>dalbe r g i a sissoo</i>).	tangg	s. m. girth.
tall	s. m. floor.	ṭanggh	s. f. leg.
ṭall	s. m. bell put on neck of cattle so that they may be easily found, made of iron, copper or brass.	tāngh	s. f. desire.
		tānghā	v. a. to expect, to long for, to desire, to endure.
		tāṇī	s. m. clothes' line.
		taṭlā	s. f. prepared wool.
			a. angry, hasty (of individuals), sandy, requiring much irrigation (of soils).

tapp	v. n. to jump, to leap across.	tattā	a. warm, hot; p. p. of tap.
tapp	v. n. be hot; p. p. tatta.	taṭṭar	s. m. a large iron chō'dron for cooking sirā at weddings.
tapp	s. m. heat, fever.	taṭṭari	s. f. bald head.
ṭappā	s. m. a spadeful of earth.	taṭṭin	s. f. a female dove (the male is called a gerā).
ṭāpū	s. m. island.	taṭṭū	s. m. (fem. ṭēr) pony, horse.
tar	s. f. a kind of gourd; pl. tarā.	tavvin	s. f. the stock of flour intended for one meal or for the day's use of a household and ground by the women in the early morning.
tār	s. f. part of driving wheel of charkhā.	tawit	} s. f. amulet.
tār	v. a. pay, discharge.	tāwiz	
tār	s. m. watching, vigil, wake.	tawwā	s. m. iron plate for baking bread on.
tar	v. n. swim, be paid or discharged.	to	conj. and.
tār	s. f. wife, elation (due to spirits, love, &c.)	tā	} pron. obl. thou.
tār	a. deep enough to require swimming (said of water).	tā	
tārā	s. m. swimmer, star.	to	post p. on, at, to (place).
tārā	s. m. cotton-scutcher's mallet.	toār	a. ready.
tarāh, tarhā	s. f. way, manner.	tōdā	} a. thy.
tārī	s. f. side of arch of camel's saddle.	tōdā	
tārī	s. f. clapping the hands as a sign of pleasure or mockery (c. w. vagā).	tēhl	s. f. service, attendance.
tariz	s. f. a strip or rag of paper or cloth.	tell	post p. as far as.
ṭarkā	v. n. to swallow.	tēl	s. m. oil.
ṭarka	s. m. wealth, possession.	tēlā	a. black (of bullock).
tarkī	a. a triangular raft of reeds supported on inverted gharrās from which fishermen throw their casting nets.	tēll	s. m. oilman; f. tēllip.
tarli	s. f. a kind of gourd (<i>Lagenaria vulgaris</i>), kaddū	tēlla kumāt	a. dark-bay (of horses).
tasblh	s. f. string of beads.	ṭēr	s. f. pony-mare.
tāsh	s. f. playing-cards, game at cards.	ṭērā	s. m. pony.
tass	s. f. thirst.	tērhā	num. thirteen.
tassā-	a. thirsty.	tēshā	s. m. carpenter's adze.
		tā tē	interj. call to bullock to go on.
		tōtri	} num. thirty-three.
		tōtri	
		thā	s. m. place pl. obl. thāl.

thā	s. m. vessel, utensil.	thōlā	s. m. a fish of the carp family (<i>Catla buechanani</i>).
thaddā	s. m. a cluster of date trees growing from one stool.	thī	v. n. be, become; p. p. thōā.
thaddh	s. f. cold (s. w. lag).	thigrā	s. m. cloth.
thaddhā	a. cool, cold.	thigri	s. f. rag, patch.
thaddhri	s. f. small-pox; cow-pox.	thikri	s. f. potsherd.
thākan	s. m. the wooden catch which prevents the chakli or bail of a well from running backwards.	thikriāl	s. f. place with many potsherds lying about.
thakk	v. n. be tired.	thilh	v. n. float; bōri thilhi, "may your boat float" = may you be successful.
thal	s. m. the sandy uplands between the Indus and Jhelum river valleys.	thim	s. m. spot.
thailha	s. m. platform.	thindhā	a. grocery.
thalōchar	a. belonging to the Thal.	thō	post. p. from.
thalōchi	a. belonging to the Thal.	thōbā	s. m. } lump of mud used in building a mud wall.
thamm	} s. m. prop.	thōbi	
thammā		thōbi	s. f. a griddle or baking pan of stone or baked clay.
than	s. m. seat.	thōd	s. m. the lip.
thān	s. m. stall.	thōh	interj. expression of anger.
thanj	s. f. woman's milk.	thōk	v. a. hammer, hit, drive (a peg).
thāō	post. p. from.	thōlā	a. little, few.
thāpi	s. f. pat of dried cowdung	thōm	s. m. garlic.
thapp	v. a. fold, shut (a book).	thū	post. p. from.
thapp	v. a. pat.	thūā	s. m. thorn of a date tree.
thappā	s. m. stamp, stroke, a wooden seal used for marking heaps of corn in the threshing floor.	thuddā	s. m. trip, stumble; thuddā lag v. n. stumble; thuddā lā, v. n. be in the habit of stumbling.
thar	v. n. be benumbed with cold.	thukn	s. f. spittle.
thark	v. n. shake.	thukk	v. n. spit.
thar	s. f. cream.	thūla	s. m. a weight equal to a fourth of a parōpi
thāth	s. f. (pl. thāthā) wave.	thulh	s. m. a tower, a walled village.
thatth	s. m. pomp, splendour.	thullā	a. thick (tholh, lateness).
thōā	p. p. of thī, become.		
thēh	s. m. a village.		
thēhr	v. n. hold to the bull.		
thēk	s. f. scabbard.		

ṭhullā lārā	s. m. evening-star.	ti vehtarē	s. m. pl. a ceremony at Muham m a d a n marriages unconnected with the religious service.
thūm	s. m. garlic.	ṭind	s. f. earthen pot on Persian wheel.
thūṇ	s. m. post, stake.	ṭindan	s. m. } insects of the beetle
thūṇl	s. f. post, stake, forked prop.	ṭindāṇl	s. f. } tribe.
thunn	s. m. thick lips (opprobrious).	ṭindāṇā	s. m. a firefly.
thurak	s. m. go out of joint.	ṭipp	s. d. to obliterate, to mark off an item or a name in an account book.
ṭhuth	s. m. holding up thumb as sign of refusal.	tir	s. m. a ford, a crossing place of a river or canal.
ṭibbā	s. m. sand-bill, mound, height, hillock.	tīr	s. m. arrow, arrow-like piece of wood.
ṭibbhū	s. m. deed, bond.	tirhattar	num. seventy-three.
ṭigg	s. m. stack of sugar-cane cuttings.	tir pōt	s. m. made of three widths of cloth.
ṭikan	post p. till.	tirtālī	num. forty-three.
ṭikk	v. * stay.	tirwanja	num. fifty-three.
ṭi	s. f. a jewel set in a ring, a cess levied by Nawābs of Bahawalpur.	ṭitak	s. m. water-melon.
ṭikka	s. m. forehead-ornament	tittar	s. m. (from tittir) part-ridge.
ṭikk s	s. f. stamp	tittur	
tikkhā	s. quick.	tittir	} post p. from.
ṭikkī	s. f. food, meal.	to	
tīl	s. m. an oilseed, sesamum.	tō	pron. (agent) thou.
tīl	s. m. force, violence.	tō	s. m. hollow pit, hole in the ground.
tīlāṭhī	s. f. stalks of sesamum (tīl) left standing after the pods have been gathered.	tōā	s. m. diver, well-cleaner, a diving bird.
tīlī	s. f. top-piece of ear grass, smooth straw, lucifer match, splinter.	tōbbā	s. m. pond.
tīliar	s. m. rosy pasteur.	tōbi	s. f. (1) diving ; (2) sinking or cleaning a well by diving ; (3) large spade used to raise earth from a well in cleaning a well.
tīlkan	s. f. slippery ground.		
tīlā	s. m. gold coin.		
tīlāk	v. n. slip.		
tīlūr	s. f. small bustard, pt. tīlūrā.		
tīlvang	s. m. a circular ring of wood on which the masonry cylinder of a well is built, chak.		

tobrā	s. m. horse's nose bag, a share of grain taken by a proprietor of land on the pretence of leading his horse.	tōr tāl	adv. up to the end.
tōdā	s. m. (fem. tō dī) a young camel.	tōrū	adv. from the beginning.
tōrkī	s. m. gun-man, hunter.	tōtā	s. m. parrot.
tōg	s. m. large bustard.	tōtā	s. m. bit, piece.
tōhbā	s. m. pond.	tō tō	interj. call to a dog.
tōl	s. f. a small pit, a hole in the centre of a stock of bhūsā for storing grain, a shooting pit.	trād	s. f. the bellowing of a bullock or bull.
tōl	v. a. weigh.	trāe	num. three.
tōl	s. m. weight.	trakk	v. n. become putrid, go bad.
tōla	s. m. a weight = on rupee.	trakkā	s. m. iron pin.
tōiā	s. m. herd of bulls.	trakkā	a. strong, diligent.
tōlī	s. f. pack of wolves or jackals.	trakkī	s. f. large scales.
tōlwā	a. [by weight.	trāmi	s. f. large open vessel in which flour is kneaded.
tombū	s. m. deed, bond.	trān	s. f. strength.
tōnā	s. m. charm.	trānī	s. f. a large herd of bullocks taken about for sale.
tōng	s. f. basket.	trāngal	s. m. pitchfork.
tōpā	s. m. (1) a measure of capacity containing about 4 standard sers.	trāngar	s. m. a net of large meshes in which straw, grass, leaves, &c., are packed, to be loaded on camels &c., the constellation Orion.
"	(2) the funnel shaped mouth of the nālī or tube for drill sowing.	trānglī	s. f. pitchfork.
tōpi	s. f. cap, hat, head of wooden leg of a bed.	trapp	v. n. leap, jump.
tōr	s. m. end, extreme point.	trapp	s. m. jump (c. w. mār).
tōr	v. a. make to go or move, despatch.	trappar	s. m. cloth made of camel's and goat's hair.
tōr	s. f. gait.	trāṭṭī chōr	a. utterly bad.
tōrā	s. m. a bag made of date leaves or of sarr and hung round clusters of dates to protect them from birds, &c.	trē	num. three.
tōre	conj. although.	trēh	s. f. making a round to look for tracks (c. w. dō).
tōrf	post p. up to, as far as.	trēhā	a. crooked.
		trēh	s. f. thirst.
		trēhar	s. f. third ploughing.
		trēhārā	s. m. a thirsty.
		trēhā	a. crooked.
		trēkī	adv. near.

trāḷ	s. f. a third ploughing.	trōr	s. n. break.
trāmī	s. f. wife, woman; pl. trāmīṭī.	troṛā	s. m. match for gun.
treḍṛā	a. treble.	trōṛēdār	a. matchlock.
trōṛ	s. f. dew.	trōṭ	s. f. loss.
trōṛhī	s. f. a wrinkle on the brow from frowning.	trōṭā	s. m. loss.
trāṭh	num. sixty-three.	trūa	s. m. a mat made of sarr leaves.
trevl	num. twenty-three.	trub	v. n. to cast its young prematurely.
trōwar	s. m. suit of three woman's clothes consisting of chōḷī, bhōch-hap, gagghrā.	trunḍ	v. a. to take a little from a large quantity, to pilfer.
trīa	s. m. a third.	trunḍhī	s. f. indigo in its third year.
trīn	num. thirty.	truṭṭ	v. n. be broken.
trihāeā	a. thirsty.	tū	pron. thou.
trihāḷ	s. f. a third.	tubb	{ v. a. to clean out a well. { v. n. to dive.
trihāl	s. f. having its third calf (of a cow).	tubbi	s. f. diving.
trihāṇ	s. m. or f. camel up to three years.	tufak	s. f. gun.
trihārā	s. m. a thirty, about thirty.	tukk	v. a. cut.
trīn	{ s. f. having its third calf (of a cow).	tukkā	s. m. a cut, flow irrigation from a canal (so called because the canal bank is cut to let the water flow).
trījīn		tukkar	s. m. bite of food, piece of bread, food, bread.
trījhīn	{ s. f. having its third calf (of a cow).	tukkar par-ākā.	s. m. <i>lit.</i> a morsel and butter milk, called also nihārī. (A light meal taken early in the morning.)
trijā		tukmā	s. m. a pendant ornament for the ear, cloth button.
trikkal	s. f. back; nikki trikkal, small of back.	tukṛā	s. m. bit.
trikkhā	a. quick, swift.	tukrak	s. m. a little piece.
trikkhe	adv. quickly.	tūl	s. f. the under bedding of a nuptial couch.
trīmit	s. f. wife, woman; pl. trīmitī.	tulāl	s. f. quilt used as mat- ress.
trīsaā	s. m. ordinary country cloth.		
trīūṇā	a. three-fold.		
trobāl	a. an animal in the habit of casting its young prematurely.		
trōkar	s. f. a cow or buffalo in uncertain milk.		
trōp	s. f. the act of turning the sheaves from the bottom of a threshing floor to the top in order that they should come under the feet of the bullocks.		

ṭūha	s. m. the tamarisk tree (<i>tamarix orientalis</i>).
tuḷli	s. f. bark of the almond
tumba tumṃā	} s. m. colocynth.
ṭuṇḍ	
	s. m. stump (of tree or limb).
ṭuṇḍā	adj. branchless, maimed.
ṭuṇḍur	s. m. stump.
ṭur	v. n. go, move, walk.
turrā	s. m. one end of a turban allowed to hang down the back.
turrh	interj. call to camels to drink.
tusāqā	pron. pl. poss. your
tusākū	pron. pl. to you.
tussā	pron. pl. you.
tūt	s. m. mulberry.

U.

ū	pron. obl. of O, he, that.
ū	post. p. from.
ubā	s. m. alluvial silt.
ubāhal	s. f. haste, hurry, ghar kafaṇ nahī, maraṇ kū ubāhale. No grave-clothes in the house and such a hurry to die!—Proverb.
ubāihā	a. quick, hasty.
ubbar	v. n. speak.
ubbhā	s. m. up the river.
ubbhal	v. n. boil (for water and milk).
ubbhar	v. n. swell, rise (of the sun), spring (of water), run over (of water boiling). re-bound; pres. p. ubbharda; fut. ubbhareā; p. p. ubbhara, ubbharea.

ubbhardā	s. m. rising (of the sun), east.
ubhān	s. m. a tree (<i>populus euphratica</i>).
ubhār	s. m. east, swelling, rising
ubhāchur ubhōchur	} a. belonging to up the river.
uchakka	
uchāpat	s. m. pick-pocket, evil-liver.
	s. f. getting money or goods from a shop-keeper.
uchchā	a. high.
uchchhal	v. n. jump, spring (of water), run over (of water) swell (of a river).
uchchhāl	s. m. swelling, running over (of a river).
uchhār	s. m. corpse-cloth.
uḍā	v. n. cause to fly or flow away, throw up into the air.
uḍārī	s. f. flight.
uḍḍ	v. n. fly; pres. p. uḍḍ dā; pp. uḍḍā.
uḍḍā	s. m. industry, exertion.
uḍḍe uḍḍe	} adv. thither.
uḍḍhal	
	v. n. slope (said of a woman).
	a. on that side.
uḍḍlā uddru uddhru	} s. m. otter.
ūdhā	
udhāl	s. m. bear.
udhālā	v. a. to carry off a woman.
udhār	s. m. slopement.
udhārā	s. f. } loan, debt (a. w. s. m. } ohā).
udhārī	a. on loan.
ūḍl	s. f. a hole dug in the ground from which to shoot deer and pigs at night.
uḍl	s. m. likeness, appearance; jhar dā uḍl he = it has the appearance of a cloud.
ugāh	s. m. witness

ugāhi	s. f. evidence.	ukhār	v. a. tear up or cut.
ugal	v. n. chew the cud; <i>pres. p.</i> uglēnda; <i>f. u.</i> uglēsi.	ukhlī	s. f. a wooden mortar for husking grain.
ugāli	s. f. chewing the cud.	ukhrāṇī	s. f. trough.
ugār	v. a. collect (revenue, &c.); <i>pres. p.</i> ugrēnda; <i>ful.</i> ugrāsi; <i>p. p.</i> ugārea.	ukk	v. n. make a mistake, miss.
ugar	} v. n. be collected (as revenue, &c.); <i>pres. p.</i> ugrīnda; <i>p. p.</i> ugrēa.	ukkchukk	s. f. mistake, missing.
ugir		ukkhār	v. n. be torn up or off.
ugārī	s. f. collection (of revenue, debt, &c.).	ulāngh	v. n. step over.
uggam	v. n. sprout, come up, be born.	ulār	v. a. raise in a threatening manner.
uggh	v. a. wipe, especially to wipe off or collect with a shell the opium that exudes from the capsule of a poppy that has been sliced.	ullar	v. n. grow up, grow tall, spring up; <i>kanak ullar gēi he</i> — The wheat has grown tall.
ugghā	s. m. wiper, especially a collector of opium.	ulli	s. f. impulse.
ugghī	s. f. the act of wiping, especially opium-collecting.	ultā	adv. on the contrary.
ugrā	v. a. cause to be collected (revenue, &c.).	umā	v. a. soak.
ugrāl	s. f. collection (of revenue, &c.).	umm	v. n. be soaked.
ūhō	a. that, very.	unāiṭh	num. fifty-nine.
ūhō jihā	a. just like that.	unānawe	num. eighty-nine.
ujār	v. a. lay waste.	unāsī	num. seventy-nine.
ujār	s. f. desert.	unattī	num. twenty-nine.
ujēhā	a. such, of that kind, like that; <i>f.</i> ujēhī.	ūndā	a. his, hers, its.
ujjhīr	v. n. be diminished.	ungar	v. n. sprout.
ujjīr	v. n. go to waste, become desert, abandon one's home; <i>inf.</i> ujjīr pūjjīr.	unhā	pron. pl. obl. them.
ukāh	s. m. a tree (<i>tamarix articulata</i>).	unhālā	s. m. hot weather—from Chātr to Bha-drū.
		unjē	adv. so.
		uṇṇ	v. a. weave.
		unn	s. f. wool.
		unnī	num. nineteen.
		unnu	adv. thither.
		unvanja	num. forty-nine.
		upatṭhā	a. upside down.
		ur	a. standing with hands on knees.
		urā	s. m. windlass, revolving frame of spinning-wheel, leaving one set of furrows to take up another.
		urā	adv. and post. p. on this side, here.

ure pare	adv. out of the way, hidden.	uttā	a. upper, from utlo upon.
urēre	adv. comparative nearer.	uttla	s. m. upper cloth.
urhā	adv. on this side, here.	utwā	a. so large a share.
ūrī	s. f. windlass.	ūwā	adv. so
urlā	} s. m. yoke for a single bullock.	V.	
urul			
urte	adv. hither, on this side.	vā	s. f. wind.
urwār	adv. on this side of a river.	vabā	s. f. epidemic, especially cholera.
usār	v. a. build.	vachch	s. f. female (small) calf.
usās	s. m. sigh (s. w. bhar).	vachohhā	s. m. male calf.
ushnāk	a. clever, sharp (generally used ironically.)	vachohhī	s. f. female calf.
ussar	v. n. be built.	vāchh	s. f. side of the mouth where the lips join.
ussū	s. m. a crop (b r a s s i c a e r u c a), tāra mīra.	vāchhar	s. f. cold storm of wind and rain.
utānā	a. lying on the back.	vaḍān	s. m. sledge-hammer.
utār	s. f. upland.	vaḍḍ	v. n. wander about.
utāulā	a. excitable, quick, hastily.	vaḍḍā	a. great, large, ancestor.
uṭhā	v. a. raise.	vaḍḍe vēle	adv. contrasted into vaḍḍe ēle, at sunrise.
uthārā	s. m. night-mare.	vaddh	a. more, greater, too much.
uttān	interj. call to bullocks to make them turn to right.	vaḍḍh	v. n. cut, reap.
uttān	adv. above.	vaddh	v. n. increase, grow, advance, stop (of a well).
uttar	s. m. north.	vaḍḍh	s. m. the ears of corn remaining in a field after the sheaves have been removed.
uttarādhi	s. m. a caste among Aorās.	vāddhā	s. m. increase, premium.
utte	adv. above.	vaddhānawe	num. ninety-nine.
utte	past. p. upon.	vaḍḍh chuṇ	v. a. to glean vaḍḍh.
uṭṭh	v. n. rise, get up.	vaddh ghaṭṭ	adv. more or less.
uṭṭh	s. m. male-camel.	vaḍḍhī	s. f. bribe.
utthe	adv. there.	vaddhr	s. m. wrinkles.
uttheil	adv. just there.	vaddhr	s. m. shoulder-strap
utthwū	s. m. fit of choking.	vadhā	v. a. enlarge, advance.
uṭṭhwāi	s. m. camel-man.	vadhā	v. a. stop a well.
utti	a. so big.	vādhā ghāṭā	s. m. profit and loss.
uttā	a. so much as that.	vadhik	a. excessive.

vadhri	s. f. strap, bolt.	vāhī	s. f. ploughing, agriculture.
vaḍiāi	s. f. conceit, egotism.	vahitr	s. m. an animal for riding, a beast of burden.
vadifā	s. m. stipend, fixed allowance, a small cake given daily to the mullā by pious Muhamadans.	vāhṇ	s. m. bed of a torrent.
vaḍka	a. old.	vāhṇī	s. f. gentle current.
vag	v. n. move, flow (of water); blow (of wind); sound, be played (of a musical instrument).	vahōlā	s. m. mattock.
vagā	v. a. make to move or to go, send, throw, play a musical instrument, dance.	vāhr	v. n. be in season (of a cow).
vagg	s. m. flock or herd of cattle, sheep, camels, &c.	vāhra	s. m. a small young bull.
vagghar	s. f. pack of wolves or jackals or flock of bustard or partridges.	vāhrkā	s. m. a young bull from one year to three years old.
vagghī	s. f. flow irrigation (used in northern part of Mooltan).	vāhrki	s. f. a heifer from one year to two-and-a-half years old.
vāgi	} a. given in compensation for the things stolen.	vahū	s. m. a working bullock, spindle of a spinning wheel.
vagwā		vājhalōtnā	s. m. a whirlwind.
vāh	s. m. canal.	vāj	v. n. be played (of an instrument).
vāh	v. n. flow, go-round (of a well wheel); p. p. vurnā, <i>वृत्त</i> , vāhda.	vājhi	v. a. seize; p. p. vājhihā; past. vājhiha.
vāh	v. a. plough, cultivate.	vak	v. n. be about to calve.
vāh	s. f. hole in shaft of plough.	vakkhar	s. m. general name for seeds.
vahā	s. m. canal.	vakkhi	s. f. the side below the ribs.
vahā	v. a. cause to move (used with khūh, hal, &c.).	vakkho vakkh	adv. separately.
vahai	s. f. help; (pirā vahar kar = O! saint help).	vakkhrā	a. separate, different.
vāhar	s. m. a young bull.	vāl	s. m. hair of head of human being.
vāhdaṛ	s. f. ploughed land.	vāla	s. m. large ear-ring.
vahī	s. f. account-book, ledger.	valā	v. a. turn, change.
		valāwā	s. m. twist.
		valdar	} adv. in returning; (valdir ihī vāt āsō = Will you come this way as you return).
		valdir	
		valgan	s. m. land enclosed by a wall or hedge.
		valh	s. f. (1) creeper; (2) stalk and ear of wheat, barley, &c.; (3) stalks of indigo after being cut.
		valh ghatt	v. a. throw indigo into the vats.

valh kaḍḍh	v. a. spread out the sheaves in the threshing floor for the bullocks to tread out.	vanj	v. n. go (p. 14. p. vëndār /at. vosa p. p. gēā).
vāṭ	s. f. ear-ring.	vanjā	v. a. lose, destroy, injure, waste; p. p. van-jāēā.
vall	s. m. twist, round.	vanjāttā	v. a. p. p. of vanjā, to
vall	post. p. towards.	vanjh	s. m. panting pole.
vall	v. a. surround, twist.	vanji	v. past be lost or destroyed.
vall	s. m. direction.	vannā	s. m. husband, bridegroom dim. vanṛā.
vall	a. well, healthy, fair.	vanni	s. f. bride, wife.
vall	v. n. turn.	vanni bann	s. f. a custom of settling a feud by either giving a girl in marriage or land, to the aggrieved party.
vall	adv. back, again, then.		
vall	conj. then.		
valōr	v. a. churn.		
valorā	s. m. churning.		
valwā	a. a thing returned.		
valwī lichchh	s. f. a small share of produce given by Muha m m a d a n mortgagee to the mortgagor to escape the religious offence of taking interest.	vannki	s. f. specimen, sample.
		vanvār	s. m. standing cotton (generally used in plural).
van	interj. O! (used by a woman addressing a woman).	vapār	s. m. trade.
van	s. m. tree.	vapāri	s. m. trader, bill-broker
vāṇ	s. m. twine made of munj or of date leaves for stringing beds.	vāpeā	a. mad.
vanāṭhi	s. f. cotton plant after the cotton has been picked.	var	v. n. enter.
vanḍārā	s. m. the act of division, partition.	var	s. m. husband.
vanḍ	v. a. divide.	vār	s. m. day of the week.
vanḍ	} s. f. division, partition, division of crops.	vār	s. m. standing cotton (generally used in plural).
vanḍāi		vār	v. a. cause to enter.
vāṇḍhā	a. single.	vār	s. f. poem in praise of some family
vanḍi	s. f. division.	vārā	s. m. a place enclosed by a hedge; cattle or sheep fold.
vangā	s. m. a small round pumpkin much cultivated in sandy land.	vārā	s. m. turn, time, round, turn for working a well or getting water from a canal
vangg	v. a. hobble by tying the forefeet together (used of buffaloes only).	varaf	s. f. snow.
vngū	post p. like.	vārē dā koṣā vārē dī marōṛ	} = intermittent fever

varēlā	<i>a.</i> of or belonging to vārā (= turn); m ā d ō d ū varēlā h i n = I have two persons who take turns with me.	vasāvā	<i>s. m.</i> a wooden catch which prevents the vertical wheel of a well from turning backwards (also called <i>thākaṇ</i>).
varēlī khajji	<i>s. f.</i> a date tree which bears fruit in alter- nate years.	vasēbā	<i>s. m.</i> dwelling.
varhā	<i>s. m.</i> rope made of mung or date leaves.	vasōyā	<i>s. m.</i> rain.
vārṇā	<i>s. m.</i> (<i>f.</i> varṇī) calf of a cow from the time it leaves off suckling till it is fit for work or to calve.	vass	<i>v. n.</i> dwell, live.
varhō	<i>s. m.</i> year; <i>pl.</i> varhō varhō.	vass	<i>v. n.</i> rain; <i>p. p.</i> vūṭhā.
varṇī	<i>s. f.</i> short string by which an earthen pot is tied to the ladder rope of a Persian wheel.	vass	<i>s. m.</i> power.
vāri	<i>s. f.</i> time, turn	vassū	} <i>s. m.</i> onion.
vāri	<i>s. f.</i> mejon patch.	vassū	
vāri	<i>s. f.</i> (<i>pl.</i> vārīā) sheep fold, field in which cu- cubitaceous vege- tables (as onions, pumpkins) are sown.	vasti	<i>a.</i> inhabited (of house) cultivated (of land)
varsā	<i>s. m.</i> a present of grain (about 2 maunds) made at sowing and harvest to a rāhak ('farm-ser- vant').	vāt	<i>s. f.</i> village, habitation.
vart	<i>v. n.</i> make use of, have dealings with (especially in matters of caste)	vāt	<i>s. f.</i> road, way; <i>pl.</i> vaṭī.
vartā	<i>v. a.</i> cause to have deal- ings with.	vāt	<i>s. m.</i> mouth.
vartāra	} <i>s. m.</i> custom, fashion, intercourse, deal- ings.	vaṭ	<i>v. a.</i> twist.
vartāwā		vaṭ	<i>v. n.</i> be twisted, exchange. ud (<i>p. p.</i> vaṭī gōū).
vasandar	<i>s. m.</i> inhabitant.	vaṭā	<i>v. a.</i> twist, exchange.
		vatāū	<i>s. m.</i> eggplant.
		vaṭhūhā	<i>s. m.</i> scorpion.
		vaṭhūtā	<i>a.</i> that which has been seized.
		vaṭna	<i>s. m.</i> stick for twisting rope.
		vaṭōhar	<i>s. m.</i> wooden mallet for breaking clods (like croquet mallet), mallet for driving tent pegs.
		vaṭrāo	<i>s. m.</i> first watering after sowing seed.
		vatt	<i>v. n.</i> wander; <i>p. p.</i> vaddā; <i>part.</i> vattdā.
		vatt	<i>s. f.</i> (<i>lit.</i> anything twist- ed).
			(1) roll of grass used for constructing a pallā;
			(2) wick of a lamp.
			(3) writhing from pain.
		vatt	<i>v. a.</i> (1) twist. (2) mould. (3) change.

vatt	<i>adv.</i> then, again.	vehrkā	<i>s. m.</i> a young bull from one year to three years old.
vatt	<i>s. m.</i> sultriness, wrinkle.	ventar	<i>v. a.</i> to cut out clothes.
vattā	<i>s. m.</i> stone, clod, weight; by Lahōri vattē, 100 tolas = 1 sār; discount on draft.	vehtf	<i>s. f.</i> a female doctor of children.
		vehuk	<i>v. m.</i> stop giving milk.
vattā	<i>v. a.</i> change, exchange.	vēkh	<i>v. a.</i> see, <i>pres. part.</i> vēh dā; <i>p. p.</i> dīthā.
vattā satlā	<i>s. m.</i> exchange.	vēl	<i>v. a.</i> roll, pass between rollers, press (as sugarcane), clean cotton.
vattāū	<i>s. m.</i> the eggplant.	vēl	<i>s. f.</i> leisure; present given to musicians and dancers at a wedding.
vatth	<i>v. a.</i> seize, take; <i>p. p.</i> vatt-hēā; <i>part</i> vatthdā.	vēl	<i>v. a.</i> clean cotton.
vattr	<i>s. m.</i> moisture, moist state of land.	vēlā	<i>s. m.</i> time.
vattr	<i>v. n.</i> be in season (of a camel).	velan	<i>s. m.</i> the two outer and moveable pins of a bullock yoke.
vattū	<i>post. p.</i> in exchange for.	vēlhā	<i>a.</i> empty.
vāvar	<i>s. f.</i> net made of vān for catching pigs and deer.	vēlhā	} <i>adv.</i> quickly.
		veihak	
vāvarā	<i>s. m.</i> dwarf.	vēlñā	<i>s. m.</i> cotton-cleaner, sugar press.
vaṭwānī	<i>s. f.</i> urination.	vēr	<i>s. m.</i> feud, enmity.
vazifa	<i>s. m.</i> repeating name of God in prayer.	vērñ	<i>s. m.</i> fencing.
vē	} <i>interj.</i> O! (used by a woman addressing a man).	vērñhā	<i>s. m.</i> courtyard.
vē		vērñf	<i>adj.</i> cow-dung in its natural state.
vē	<i>formative</i> of vanj, go.	vēri	<i>s. m.</i> enemy.
vē	<i>v. n.</i> is.	vērñ	<i>s. f.</i> sitting with sheet tied round the back and knees (c. w. mār).
vōāj	<i>s. m.</i> or <i>f.</i> interest.		
vōch	<i>v. a.</i> sell.		
vōg	<i>v. n.</i> be in season (of a mare).		
vēh	<i>v. n.</i> be ploughed; <i>p. p.</i> vurha.		
vēhar	<i>s. m.</i> a young bull from three years to six years old.		
vēhik	<i>v. n.</i> stop giving milk.		
vōhir	<i>s. f.</i> a heifer from two-and-a-half years to five years old.		
vēhr	} <i>s. f.</i> a heifer from one year to two-and-a-half years old.		
vēhrki			
		vi	<i>conj.</i> also, even.
		viāñ	<i>s. m.</i> marriage.
		vibl	<i>v. n.</i> to go out of one's mind; <i>part</i> vibidā; <i>p. p.</i> vibleā.
		vichārā	<i>a.</i> poor, helpless.
		vichoh	<i>post. p.</i> (with or without de) in, among.
		vichohlā	<i>u.</i> middling.

vichhā	v. a. spread.	vīraṇ	} s. m. brother (spoken of by sister).
vichhar	v. n. be separated.	vīraṇ	
vichhōra	s. m. separation.	viraṇḍi	s. f. top of well.
vichkār	adv. in the midst; <i>post p.</i> (with <i>ciē</i>) in the midst of, between.	virt	s. f. clientèle of a Brahman, Nāi, &c., customary business.
viḍḍh	s. m. apparatus for drawing water by hand.	virwā	s. m. Thursday.
viḍḍha	s. m. notch.	visāh	s. m. reliance, confidence.
vigār	s. m. damage.	visākh	s. m. the month April-May; s. f. a courtyard with sheds answering the purposes of a guest house and a place of meeting to transact business.
vigār	s. f. forced labour.		
vigāri	s. m. a forced labourer.	visi	s. f. share; (<i>mēdi visi mā k n ō ghinn</i> = Take my snare from me).
vigg	} a. given in exchange (for a stolen animal) like.	visk	v. n. to be beguiled.
viggwā		viss	s. f. poison.
vigghā	s. m. half an acre.	viss	v. a. trust, be neglectful of.
vlh	num. twenty.	vissam	v. n. go out, be extinguished (of fire); <i>p. p.</i> <i>vismeā, visāntā, part</i> <i>vissamdā.</i>
vlhāj	v. a. to buy.	vissar	v. n. be forgotten, slip from the mind.
vlhāj	s. m. interest.	vit	v. a. pour out, spill.
vlhāṇā	s. m. pillow.	vit	v. n. be poured out, spilt.
vlhārā	s. m. score, twenty, about twenty.	viṭṭhā	s. m. scorpion.
vlhū	s. m. poison.	vitth	s. f. a short distance.
vllj	} s. f. lightning.	vitth	s. f. dung of birds.
vlljll		vitthōlā	a. far, distant.
vllju	s. m. badger.	vlwāh	s. m. marriage.
vikā	s. m. sale.	vō	} interj. O!
vikāṇā	a. sold.	vōs	
vikāū	a. for sale.	vōhun	s. m. strong current.
vikhā	s. m. (<i>lit. hole</i>), leisure, opportunity; (<i>kōl vikhā lagga tā mō āsā</i> = If I get an opportunity I will come).	vōhur	s. m. a young bull from three years to six years old.
vikk	v. n. be sold; <i>p. p.</i> <i>vikāṇā</i> .		
vikkhyā	a. useless.		
vilāit	s. country.		
vilālā	a. clumsy.		
vilōr	v. a. churn indigo.		
vilōrā	s. m. churning.		
vinl	s. f. fore-arm.		
vipphal	v. n. talk in one's sleep.		
vi	v. a. allow in account, deduct.		

vôṛ dē	<i>v. a.</i> give a commission, employ, request to look for a stolen animal.	zāl	<i>s. f.</i> woman, wife; <i>pl.</i> zālā or zālī.
vupāvi	<i>s. f.</i> wages for weaving.	zamindārī	<i>s. f.</i> superior proprietor's fee.
vupūj	<i>v. pass.</i> be woven.	zanānī	<i>s. f.</i> woman, wife.
vupūn	<i>v. a.</i> weave.	zarūr	<i>adv.</i> certainly.
vurhā	<i>v. n. p. p.</i> of vōh, be ploughed.	zāt	<i>s. f.</i> caste, tribe.
vutthā	<i>v. n. p. p.</i> of vass, rained.	zeh	<i>s. f.</i> bow string; <i>pl.</i> zehā.
vutthā	<i>s. m.</i> rain.	zēhr bād	<i>s. m.</i> lymphangitis (of horse).
vuzu	<i>s. m.</i> washing before prayers.	zērā	<i>s. m.</i> liver.
	Y.	zimmī	<i>s. f.</i> earth.
yā	<i>conj.</i> or.	zimmidār	<i>s. m.</i> peasant, land-owner, superior proprietor, <i>f.</i> zimmidārī or zimmidārī
yārā	} <i>num.</i> eleven.		
yārā			
yuman	<i>s. m.</i> wealth, prosperity, blessing.	zōm	<i>s. m.</i> violence, attack; zōr thōlā tō zom qādhā = little strength and great violence.
	Z.		
zabān	<i>s. f.</i> tongue; <i>loc.</i> zabānī by word of mouth.	zōr	<i>s. f.</i> force; <i>loc.</i> zōrī. by force.
zahmat	<i>s. f.</i> a misfortune, a blight.	zummā	<i>s. m.</i> Friday.

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